

VOLUME SEVEN • NUMBER TWO • SUMMER 1986

HUMAN DEVELOPMENT

**The Jesuit Educational
Center for Human Development**

Intimacy in Pastoral Care

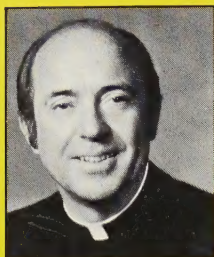
Evaluating Apostolic Communities

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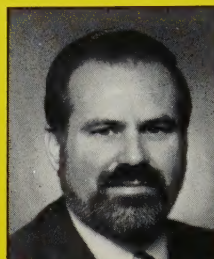
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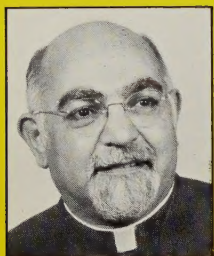
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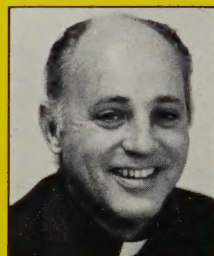
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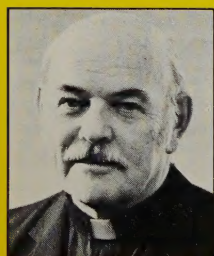
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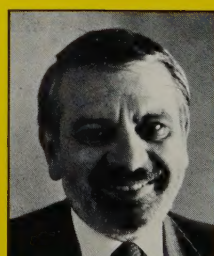
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HUMAN DEVELOPMENT

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Authors are responsible for the completeness and accuracy of proper names in both text and bibliography. Acknowledgments must be given when substantial material is quoted from other publications. Provide names of author(s), title of article, title of journal or book, volume number, page(s), month and year, and publisher's permission to use material.

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EDITORIAL

THE HOPEFUL SIGNS OF SUMMERTIME

I recall a dismal day this past winter, when practically all of the people in the United States were feeling miserable. Across the entire country violent storms were delivering so much wind, snow, and rain that flooded streets, closed roads, landslides, paralyzed traffic, and loss of electrical power left almost no one in the nation undistressed. I happened to be flying from San Francisco to Boston that day, and at one point—we were probably about seven miles above Denver at the time—I found myself looking out the TWA Tri-star window at a bright blue sky and a blazing sun above us and at a horizon-to-horizon soft and smooth white carpet of clouds below. “It’s summertime up here, and I’m experiencing a mini-vacation,” I thought to myself. The resulting feeling was one of *hopefulness* that lasted the rest of the day—even after we landed in Boston upon treacherous ice, under a darkened sky full of heavily falling snow.

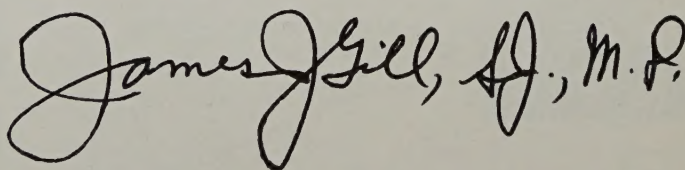
Now that summertime itself is actually upon us, and skies are bright and blue—not just when viewed through aircraft windows at miles-high altitudes—and no more winter storms are disrupting our daily lives, that five-hour sunlit flight keeps coming back to mind. It reminds me how important it is for us to be looking for signs that will help us to keep our hopes alive, especially during our darkest and most turbulent days.

The summer season itself can help us do that. The days of vacation time it offers us can serve as more than just an opportunity to escape from the everyday demands, deadlines, and stressfulness of our work lives; they can also—if we open our minds and allow them to do so—build up our hopefulness about the place in heaven that awaits us all. God knows we

need some signs and symbols that will keep us looking ahead with confident expectation of good things to come, no matter how difficult life has become and how heavy the crosses we bear. He gives us summer for this purpose.

But to pursue in summer the sights and sounds that will inflame the hopefulness of our hearts, we need to change our pace and *take time* and *give thought* to what warm, sunny days, birdsongs and flowers, fully leafed trees, rippling streams, and starlit nights are trying to tell us: that an infinite Love wants us all to share with him forever a place of perfect beauty, peacefulness, and joy. He has promised us all a future home in his “many mansions.” Beyond the troubles, tensions, and tears that strive to steal the joy from our everyday lives, a guaranteed unbreakable happiness awaits every one of us.

So, for the sake of our sanity, our physical health, and our souls, we should *take a vacation*—some days—to think about heaven and see it foreshadowed in the beauty of this season. If we do, I would expect that the winter times of our lives will be far less desolate and discouraging than they will be if we fail to read the reassuring, hope-producing signs that come to us from God *through summertime*. It’s a season to help us get through the tough ones.



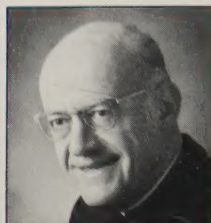
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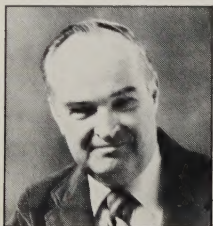
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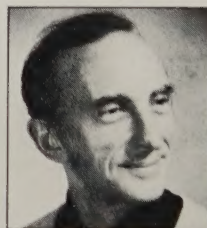
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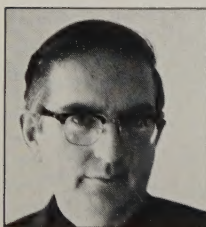
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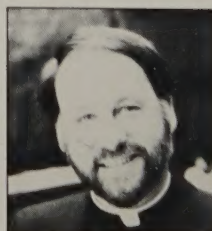
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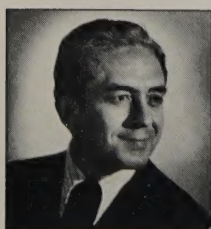
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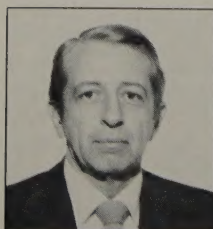
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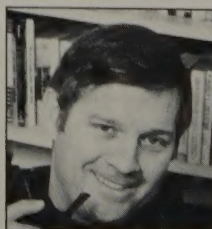
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LETTERS TO THE EDITOR

Leadership Urge Missing

I feel that Robert Muccigrosso's "Leadership for Excellence" (Winter 1985) would be an excellent article for our seminarians to read and study. I don't know if this is something across the board, but in studying our candidates for priesthood, we found that while they are articulate and intelligent for the most part, they show very little leadership. The seminary structure, to be sure, does not present a lot of leadership opportunities where everyone is expected to be a leader. However, a concern on our part is that there seems to be little desire or propensity to lead.

Director of Vocations in a U.S. diocese

Families Deliver the Hundredfold

The article by Matthias Neuman, O.S.B., "Celibates' Intimacy with Families" (Summer 1985) made me appreciate the privilege I have had as a religious woman for over thirty years. Being included as part of families has helped with my own developmental process. I find this particularly important for religious who are geographically far from their own families or for those whose parents or siblings are deceased.

I have been thrilled with the young people (former students become friends) as they prepared for marriage, rejoiced with them at the birth and developmental achievement of their children, agonized with them when these same children caused grief during the maturing process, empathized as they endured the ambivalence of giving up a child to marriage and seeing that child happily settled in his own life, even mourned with them at the death of their children.

I have delighted in phone calls, visits, and letters from these families and their individual children—sharing joys, asking for prayers in sorrow and advice and affirmation in difficult decision making. Birth announcements and graduation and wedding invitations multiply each year as I increase the numbers

of "former-students-become-friends." I think of this privilege as a big reward, the hundredfold promised to Peter and the disciples by Jesus in Matthew 19:29.

Kathleen Krekeler, C.C.V.I., Ph.D.
Associate Professor of Nursing
St. Louis University

Pastoral Counselor Essentials

I want to make some observations regarding the article "Cautions in Pastoral Counseling" (Winter 1984). Although the author attempts to delineate the items, concepts, or ideas peculiar to pastoral counseling under the reference of cautions, I felt there was a certain amount of confusion resulting from those clarifications and distinctions.

On the first page the author states that the pastoral counselor's competence "lies in helping people with concerns or problems that have both psychosocial and moral-religious implications," a broad frame of reference. He then proceeds to delineate what pastoral counseling is by saying, "Ministers should offer people what they ask for and need. If people ask for pastoral counseling, they should not be offered regular counseling. Pastoral counseling was never meant to be a cheap substitute for regular counseling or a way of avoiding whatever stigma is still attached to seeing a regular counselor or psychotherapist." The author proceeds to build other arguments in the article around this distinction and its implications, all of which fall short of pastoral counseling, spiritual direction, or pastoral care.

I think we need to assume initially that the pastoral counselor must at least have basic clinical training including development of listening skills as well as an understanding of the nature of transference and countertransference and the ability to identify or offer a tentative diagnosis of the problem and issues after a first session. If the pastoral counselor does not have that particular kind of familiarity or thorough orientation from a clinical point of view, then

the concept of pastoral counseling becomes more amorphous.

If he does have that particular kind of education and training, then the cautions that follow sequentially (cautions number two, number three, number four, and number five) will have been taken care of under the required education and training. If the pastoral counselor does not have that particular kind of education and training, then the term *pastoral counselor* seems too arbitrary, whimsical, and a little frightening.

I would also like to add that the truly sensitive and more thoroughly responsible and aware spiritual director would also have that particular kind of clinical training or background before identifying himself or herself as that particular kind of listener or helper.

People come to pastoral counselors, pastoral counseling centers, or spiritual directors for a variety

of reasons. It is incumbent on the pastoral counseling center to have professionally licensed staff members, educated clinically, religiously, and spiritually, who will ascertain on behalf of the church, agency, or institution what the particular direction is that the client may or may not have identified.

In terms of pastoral counseling and the article's contents, there is a great deal of helpful information, but it is categorized so that what is in fact essential and fundamental to pastoral counseling has been relegated incorrectly as being outside the scope of basic and required knowledge for the pastoral counselor.

Francis J. McGarry, Director
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Iron Contributes to Vitality

The human body needs an adequate supply of iron to maintain good health and vitality. Iron is an essential part of hemoglobin, the substance that gives the color to red blood cells and that carries the energy-producing oxygen these cells transport from the lungs to all the cells of the body. When iron is in short supply, resulting in "iron-deficiency anemia," the most common symptoms are feelings of fatigue, poor appetite, and lowered ability to concentrate.

In addition to iron, protein is required for the body to make hemoglobin. Nutritionists recommend that at least one protein-rich food should be a part of each meal. Meat, fish, poultry, eggs, milk, cheese, peas, beans, peanuts, and peanut butter are all protein-rich foods.

Vitamin C improves the body's ability to absorb iron from food. It is recommended that people daily eat one or more servings of Vitamin C-rich foods such as oranges, grapefruits, tomatoes, or their juices; dark green vegetables; or broccoli. Strawberries, cantaloupe, and raw cabbage are also good sources of Vitamin C.

Of all foods, the richest source of iron is liver. This vital mineral is also provided by beans, peas, dark green leafy vegetables (e.g., spinach, turnip greens, and kale), dried fruits, enriched or whole-grain products such as bread, breakfast cereals, rice, spaghetti, and cornmeal. Cooking or baking in cast iron pots increases the iron content of foods and is not harmful.

TODAY'S CHURCH NEEDS

WOMEN'S

LEADERSHIP

A Theologian Urges Women to Respond

HELEN DOOHAN, Ed.D.

The issue of leadership, especially leadership by women, is extremely significant for the contemporary church. Not only is the topic under current discussion but also research and experimentation with roles are becoming increasingly important as we attempt to understand, clarify, and augment the gifts of women with respect to leadership in both church and society. As a Christian people, our biblical roots offer interesting perspectives of and insights into the role of women in early church development. Likewise, society and culture challenge us as church today to set the direction for new developments, and this task calls for an understanding of ourselves as women in positions of leadership.

Because of an interfacing of past and present, society and church, I will examine the issue of the leadership of women by (1) attempting to parallel the experience of the early church and the church today, (2) identifying the contemporary insights into leadership and feminism in society and drawing out their implications for the church, (3) suggesting the qualities of leadership necessary for a time of crisis and transition, and finally, (4) challenging us as church and as women to respond appropriately and creatively.

The experience of the members of the early church is in a number of ways parallel to our own twentieth-century experience of church. Christianity developed in a patriarchal society in which women's place was

clearly defined, and although students of the Bible often emphasize the unity and harmony of the period, the early church was clearly characterized by crisis and change, diversity and dissent, which offered a tremendous challenge to its leaders. Leadership itself was often critical in this early period of development. I will focus on these parallels.

MALE INFLUENCE PREDOMINANT

A predominantly male emphasis and influence characterized the period of Jesus and the early church. New Testament writings reflect this cultural and religious phenomenon associated with Judaism and society at large. Elisabeth Shüssler Fiorenza, in *In Memory of Her: A Feminist Theological Reconstruction of Christian Origins*, has pointed out scripture's sexist language, its silence regarding the impact of women, and its generally negative image of women.

In the Catholic Church today, a similar situation exists. Our church, our leaders, our theology, and our spirituality reflect the predominantly male influence and perspective that is our heritage. Implied in these circumstances is a negative assessment of woman's place and influence.

Nevertheless, with Jesus came the possibility of changing women's role. Luke, in his Gospel, presents Jesus as the liberator of women. Jesus praises the qualities of women (Lk 7:36-50; 21:1-4), and he

demonstrates his concern for their situation through his teaching and healing (Lk 8:1-13). In his healing role and in the life-transforming dimensions of his ministry, Jesus incarnates feminine qualities and characteristics. Women respond to him by not only listening to his word but by proclaiming their belief in his resurrection (Lk 24:1-11).

This pattern continued in the early church. Women ministered to the community through service (Acts 9:36; Rom 16:1) and through special role functions such as prayer and prophecy (1 Cor 11:5; 12:28). Although society and traditional religion were restrictive, women emerged within the church as co-workers and leaders.

In the church today there is a comparable situation. Although we acknowledge the male dominance of our past and present, especially in certain areas of ministry and authority, the church is beginning to listen to women and to foster the contributions of women in broader spheres of church life. Women themselves are responding to needs on many levels despite difficulties and the lack of feminine role models.

IDENTITY A PROBLEM

Because of transition and change, crisis characterized the Christian community in the decades following the death and resurrection of Jesus. Both women and those Christians who were Jews by birth experienced an identity crisis. What does it mean to be Jewish and a believer in Jesus? How do believers understand Jesus, the Christ, in terms of Jewish tradition, belief, and history?

Furthermore, Christian theology affected ecclesiology, or the community's view of itself. The gradual clarification of beliefs through preaching resulted in new perspectives and life-styles that were eventually perceived as incompatible with Judaism. Christianity, which began as a sect within Judaism, was by the 80s a distinctly separate entity. This separation produced a new crisis for the church and raised new questions regarding identity, theology, and ecclesiology. These questions are reflected in the Gospels. Matthew, for example, highlighted the distinctions between the Jews (Jamnia Pharisees) and Christians after their separation.

Certainly this experience of change, transition, questioning, and crisis resonates with our contemporary Catholic experience. What does it mean to be Catholic? What do we believe? How do we understand ourselves as church? How do we live as Christians in the world of our day?

DIVERSITY WITH PLURALITY

A careful reading of the New Testament also reveals a plurality of traditions and a diversity of interpretations of Christian life by various persons and communities. Unity in diversity was the tenet of the

period. Unity itself, however, was open to different understandings. It did not mean uniformity or conformity. There was, in fact, vehement opposition in the early church between leaders like Peter and Paul, between centers like Jerusalem and Antioch, and between groups like Jewish and Gentile Christians. There was misunderstanding and dissent in communities like Corinth and Galatia. The issue of pluralism and dissent, however, was faced concretely and creatively as the church identified for itself the essence of Christian belief. Different views gave way at times to division, but dissent was not always equated with disloyalty. Rather, the pluralism challenged believers to examine their theology and their understanding of church, then to change and to grow accordingly.

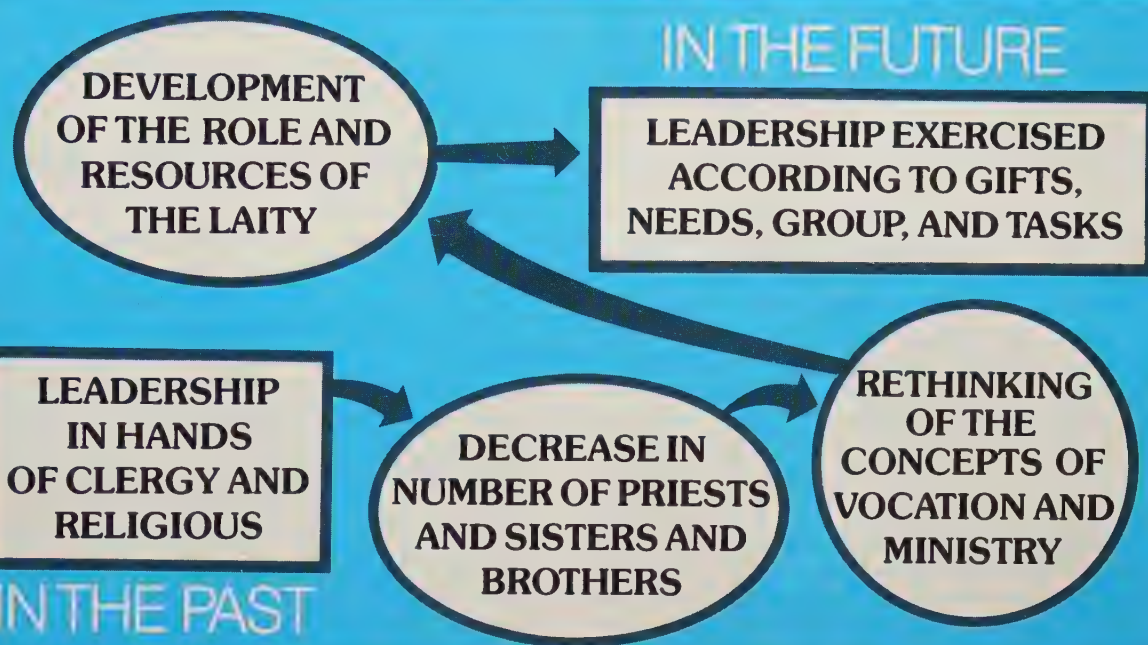
Pluralism certainly describes the Catholic experience today, and dissent does exist on the level of theology as well as praxis. At times, the community and/or its leaders interpret dissent or questioning as disloyalty. On another level, the various theologies and ecclesiologies seem to be moving us to an eventual division or separation within the Catholic community. There is also an ardent search for the essentials that unite us, however. Our quest for clarification, understanding, and true unity in diversity parallels the early church experience.

PAUL MODELS LEADERSHIP

The early church grew and developed as a result of the interaction between its members and its leaders and because of growing sensitivity to the workings of the Spirit in their midst. Among its early leaders, Paul is outstanding in his commitment and his work. He models Christian leadership for us as he approaches a variety of situations and issues with resiliency and conviction. His letters witness to his growth as a leader as well as to the development of the early church. Paul's assessments of situations, his ability to respond realistically on a theological level, and his work with women as well as men move the early community to improved levels of existence. He seems to understand diversity, conflict, and crisis as opportunities for clarification and growth. We often see in his letters good mutual relations among leaders, co-workers, and communities that facilitate high-quality sharing. On the other hand, we find that poor relations and consistent misunderstanding are causing restraint and inappropriate behavior among leaders and followers. Within each group, however, Paul as leader fosters communal responsibility for the proclamation of the gospel and the development of church life.

The early church experienced a need for leadership and found it, and consequently offers hope to us in its successful development and in its emphasis on the responsibility of all the baptized. Although religion and society were male dominated, women emerged in new areas of ministry and in new roles,

Church Undergoing Ministry Change



including leadership. Are we not finding ourselves now in a church situation that is strikingly comparable?

CONTEMPORARY APPROACHES SHIFTING

The question has been raised recently, Do we need leaders or leadership? The question itself speaks to a change in the description and in the expectations of leadership. The transition is from "The Leader," as seen in the "Great Person" theory of leadership, to an emphasis on the *interaction* between leader and led and the emergence of leadership within a group. We have all looked for the great leader and we have lamented the lack of such figures. We have also experienced leadership surfacing within a group as a result of group process or during the development of group goals. Moreover, we recognize a change from an emphasis on status, power, and authority to the importance of integrity, influence, and persuasion. The shift is a healthy one in that leadership can be exercised by different persons, depending on gifts, needs, group, and task. Furthermore, respect for leaders is earned, not automatically given.

The church is witnessing a shift in emphasis in

regard to leadership in very specific ways. One notable change is from belief in leadership as an undisputed clerical vocation, to a renewed interest in the call of all the baptized to the exercise of ministry according to gift. The decreasing number of priests and religious has created an element of urgency in the situation. This "vocation crisis," however, has the positive effect of forcing us as church to rethink vocation and ministry. We are now beginning to tap vast resources of laity, especially women, in the Catholic community.

Among the notable shifts in contemporary approaches to leadership is a strong and consistent emphasis on "situational leadership." This form of leadership uses a variety of styles in response to the unique circumstances of a group and its level of maturity. The ability to assess, or diagnose, the situation is essential, along with a conviction that followers should ultimately take responsibility for their own lives and behavior. This type of leadership requires a high degree of flexibility and adaptability in the midst of a culture, social situations, and groups that are developing and undergoing change. It challenges leaders and followers to act responsibly, to share their perceptions of reality, and to make decisions interactively.

Situational leadership is important for the Christian community. Leadership exercised in the post-Vatican II church needs to be different from religious leadership of the past, since conditions are different in the church and in the world. The ecclesial awareness and the education of laity is significantly better today than in previous times. Dialogue and collaboration among all the baptized is essential to the future well-being of the church.

Furthermore, situational leadership calls for a variety of leadership responses. For example, there is a place in the church for the charismatic leaders, who are concerned about the development of others as well as the use of their own gifts. They facilitate the contributions of all persons in the community in response to unique situational demands. Likewise, a prophetic stance is often required in our world and church today. "Prophetic leadership" challenges, confronts, or encourages the community in terms of its religious convictions and ultimate goals. "Servant leadership" is another style, which fosters and encourages participation and offers a unique concept of authority. Finally, a moral or "transformational leadership," depending on the circumstances, is often appropriate, with its vision, commitment to growth, and appreciation of values. Situational leadership can encompass all of these approaches.

In addition to the shift in leadership there are other major trends in our society and in our church. The movement away from hierarchy to networking is significant; although hierarchies remain, our belief in their efficacy does not. There is a real movement toward appreciation of small, local, life-giving groups. Whether we call these basic ecclesial communities, or neighborhood or support groups, our experience of them is becoming clearer and more positive. Our ecclesiology and the teaching of John Paul II currently reflect this phenomenon, which promotes interest in the church as family and in foundational church.

RESPONSE OF WOMEN

Considering that these shifts are occurring and that the situational approach to leadership is appropriate, can women meet the leadership needs of our church today and in the future?

The role of women in society is culturally determined, and studies indicate that woman's view of herself is changing. For example, seven years ago, 75 percent of women in the United States disagreed with the idea that some work was meant for men and other work for women. Yet, the strong association of women with domestic roles and service professions still persists. Attitudinal studies also suggest that stereotypes prevail regarding career women. Women are viewed as lacking career ori-

The question has been raised recently, Do we need leaders or leadership?

entations, lacking leadership potential, and being emotionally less stable and undependable. Women and leadership are also viewed as being incompatible. Even when women become members of elite groups, they are assigned to specialties considered appropriate to women, usually in the area of social concern rather than in political or fiscal spheres. Stereotypes tend to keep women in their place.

For women who are in managerial or leadership positions, there are many hurdles to overcome, not least among them the distrust of other women. We are beginning to see in the behavioral science literature, however, positive assessments by male peers of female leaders. According to one study, men saw women as bringing fresh ideas, being good decision makers, being competent, and having an ability to handle emotion. Even though they still experience constraints and pressures, many women are satisfied in leadership roles. Furthermore, many career-minded women have strong self-images, seeing themselves as broad-minded, efficient, and independent. We are witnessing the gradual breakdown of limiting images as more women are becoming willing to step forward and use their talents and abilities in new areas. We find more women who are supportive of women, in a variety of roles.

Women in the church today are thinking differently and emerging with new vitality and direction. Religious women and lay women are increasingly aware of their personal gifts and are sensitive to others' needs. We are experiencing our great potential in the area of church life and are beginning to educate ourselves for the future. The central question for us as women revolves around our assessment of the kinds of leadership needed in a church in crisis and transition, and of what we can contribute to this situation in creative ways. The question the church must answer is whether its members have the ability to collaborate in new ways and to accept new styles of leadership.

QUALITIES TO DEVELOP

In a time of crisis, pluralism, and transition, strong qualities are expected of persons in leadership. Among these are acceptance of conflict, the willingness to be unloved, and the ability to pick one's enemies, because leaders should expect disagreement from at least 15 percent of any given group. Since we are adopting a new model of church life, creative qualities are also indicated. These include vision, imagination, originality, and the ability to articulate even the unconscious aspirations of others. Integrity, self-confidence, flexibility, persuasiveness, and humor are also required. Because we are Christians, an interpretive understanding of scripture, a viable ecclesiology, a sensitivity to the Holy Spirit, and caring and compassion are basic prerequisites. Furthermore, it must be recognized that our feminine qualities and special qualifications are conducive to leadership. In brief, we have leadership potential and unique contributions to make in view of these times in which we are now living.

The atmosphere in which leadership will emerge, where persons will share their vision and risk critical analysis, and in which all persons including women will achieve their potential is one of mutual trust and mutual respect. In the church, these elements are essential within groups and between groups. How can we build this environment in a time of crisis, defensiveness, and vested self-interest?

We might ask ourselves the following question: How have we as women created an atmosphere conducive to growth in our families, in the groups in which we work, and among our friends? Can we identify the initial steps in dialogue and mutual appreciation and translate these in terms of church and ministry? Are there some unique qualities we bring as women to this process?

PREPARATION IS NEEDED

Leadership today and in the future requires education. As women we should not only identify our strengths but also determine the quality and breadth of our educational experiences. Are we ready to begin to develop our assets for the church and to afford ourselves new opportunities, whether they be in the areas of personal development, theology, or human relations? I am suggesting more than courses and degrees. Is there not a need to reread and to reinterpret the biblical texts in light of feminism and other contemporary developments? Is there not a need to rethink what we as Catholics mean by church, taking into consideration the emergence of women, the liberation of all the baptized, and the shifting of emphasis from hierarchy to small communities? Is there not a need for a recommitment to prayer and reflection, if vision and creativity are essential? Is there not a need to reevaluate the signs of our times and the underlying aspirations of hu-

mankind, if leadership is most properly a situational response?

Skills and techniques are secondary to the creation of an atmosphere for dialogue and growth and the ability to make sense out of reality. Furthermore, if leadership is to develop, if we as women are to achieve our potential in this area, then the support of present leaders is also essential, and the affirmation of women by women is critical. If the church is to benefit from the God-given gifts of all its members, then attitudes regarding women and leadership must certainly change.

GOALS TO ACHIEVE

In brief, the issue of leadership by women is a critical one for the church. As church we must recognize the new emphases within the believing community, the emergence of laity and women, and the pluralism regarding theology and praxis. We as church are called upon to reassess call and vocation. Complementarity and collaboration are to be fostered between the sexes and among the vocations within the church. There are no second-class citizens. As church we must recognize the gifts of women and encourage their development. Furthermore, we must identify leadership and Christian leadership not only within institutions and structures but within the local ecclesial groups. We must be open to new models of church, as women and laity assume their rightful place in the community.

As women we have a further challenge. We are called upon to recognize our responsibilities and our God-given gifts. We have the responsibility of assessing the real needs of the church, families, communities, and society as we perceive them in our own unique situations. Each one of us must identify our strengths, our skills, and our areas of potential growth. The full human development of ourselves and others is essential. We are called upon to understand on a mature level not only what it means to be church but what it means to be women and women in the church. Our church is crying out for the contribution of all its members. We are challenged to transmit that cry to our leaders and to be leaders for the church of the future.

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Evaluating Apostolic Communities

JOHN CARROLL FUTRELL, S.J., S.T.D.

Over the years, requests have come to HUMAN DEVELOPMENT from many sources seeking practical helps for evaluating the quality of life in apostolic communities. In response to these requests, I shall describe three practical aids for doing such evaluations. These have proved effective in all parts of the world for any type of faith community of corporate mission, such as religious communities; ministry teams of mixed clerical, lay, and religious membership; and staffs of schools, health-care facilities, and social services. Developed by our renewal teams over a period of years, these methods can serve as aids to evaluation in different cultures, since the underlying dynamics revealed in all faith communities of corporate mission by phenomenological analysis are identical.

COMMUNION FIRST AIM

Sociologically, any faith community of corporate mission is a volunteer group of adult persons. The communion bringing these free adults together is the vision of a common good (goal, ideal) that these persons, through mutual communication, have become certain is identical for all. All have become certain, also, that each one seriously seeks to realize the communion with the others, no matter what the unpredictable cost.

Community exists when these persons experience themselves striving together to realize their communion. A community has high morale, and the members mutually respect and like one another, when they do experience that each one is doing what the individual must do personally and that all are

doing what all must do together to realize their communion. Otherwise, the morale is very low, and members have mutually negative feelings and judgments about one another.

Making community requires making and keeping corporate commitments to do certain actions to realize the communion. Thus, each member is necessarily accountable to all for faithfully carrying out existing corporate commitments; otherwise, there can be no community. Corporate commitments are decided on, evaluated, and when necessary, changed by corporate reflection on the here-and-now situation in light of the communion. "What must we do individually and together *now* to make community to realize our communion?"

Such a community also requires unifying machinery, that is, a human instrumentality to unify all the members to be community realizing their communion. This function of authority can be delegated to one or more of the members or exercised by all together. Judgment of the best way of structuring it must be made in response to the pragmatic question, "What works best to enable us to be community, given our communion and the number of members?"

In the function of their commitment as free adults to make community together, all are bound to obey legitimate calls of authority to carry out corporate commitments at the moment of necessary execution. Otherwise, it is impossible to be community, that is, to experience themselves striving together to realize their communion. During the time of decision making before the time of execution, and during the time of evaluation after it, the various opinions of all the members about what might be better corporate

commitments need to be contributed through an ongoing process of universal participation.

CALL IS TO MISSION

A faith community of corporate mission is a group of persons forming community to carry out the mission of the church together through ministries. The world-wide church is such a community, as are all its regional divisions from archdiocese to local parish to various ministry groups, and all religious congregations, including local communities.

The communion of these communities is a shared experience of God calling these free adults to come together for corporate mission. Through communication on the level of faith experience, they must make sure that all do experience the same call and that each and all are serious, that is, that they are truly committed to do whatever is necessary to carry out the mission, no matter what the cost. Many religious communities during recent years have found that they really could not enter into renewal together because they had different ideas about the identity of their charism, or religious life, or the church, or Christianity. Furthermore, they did not really trust one another's readiness to accept all the unforeseeable consequences in community life and in ministry of commitment to make community together.

As a faith community, the members should strive to fulfill the prerequisites that enable them to decide on corporate commitments through communal discernment. Then, each new "structure" will be experienced as a new shared encounter with God calling them to respond in this way at this time.

Authority in such a community should be experienced as sacramentally mediating the actual word of God to the members whenever it calls for executing a corporate commitment. The will of God is always to make community in order to carry out the corporate mission; but the only way the members can make community is to do whatever their corporate commitments are *now*. Members to whom authority is delegated should constantly call all to collegial participation during times of decision making and evaluation.

In a faith community of corporate mission, being and doing are correlative. These free adults come together to do together the mission for which God has called them. Since it is corporate mission, they can carry it out only by making community. There can be no doing without being. We are to the world what we are to one another. Thus, the quality of our affective relationships with one another and the authenticity of our community life-style as expressions of our vocational identity will determine the quality and effectiveness of our ministry. All of the corporate commitments of a faith community of corporate mission will concern either quality of community life or choice and quality of ministries.

REQUIREMENTS FOR SUCCESS

Renewal of a faith community of corporate mission requires a process enabling the members to carry out their mission as effectively as possible. Vital to the success of any process is (a) a clear, common understanding of the terminal point of the process, the final goal, the *there* to be arrived at; and (b) accurate evaluation of the actual situation of the community now in the light of the desired goal, the *here* from which the movement toward the *there* must begin. Beginning ahead of where the community actually is will abort the process. Usually, it will be possible to identify progressive stages in the process, each with its own intermediate goals that will often need to be achieved before movement into the next stage can begin. Corporate commitments needed to achieve these goals must be discerned and executed according to available internal and external resources.

ASPECTS NEEDING EVALUATION

Evaluation of the quality of life of an apostolic community, therefore, requires describing accurately the present situation of the community (*here*) in the light of authentic articulation of the shared call from God to corporate mission, the carrying out of which is the community's ultimate goal (*there*). Given the underlying dynamics in all faith communities of corporate mission, it is clear that there are three specific, vital aspects that require ongoing evaluation:

- i. *The quality of communication on the level of communion*, that is, of verbal sharing of each one's experience of God calling the members to mission together. Achieving this may require making corporate commitments with respect to preparation for communication through courses or workshops on cultural blocks to it, conflict resolution, trust building, techniques of dialogue, means of improving affective relationships, and so on.
- ii. *The clarity of mutual understanding of the call of God to corporate mission as the ultimate goal of renewal*. This may require making corporate commitments about doing workshops together for articulating the communion and for accurately understanding the dynamics of faith community of corporate mission.
- iii. *The fulfillment of prerequisites for doing communal discernment*. This may require corporate commitments concerning programs for personal spiritual renewal (prayer, spiritual direction, retreats, learning the art of individual discernment, and so on) and for community spiritual renewal (faith sharing, communitarian retreats, fulfilling the prerequisites for communal discernment, and so on) as well as for developing means of

gathering and clarifying objective evidence about possible decisions.

PRACTICAL AIDS FOR EVALUATING

By *climate* is meant the positive or negative sense of being members of a community, determined by shared experience of the high or low quality of its community life and of its achievement of its mission through ministries. On a scale of one to five, let vertical lines signify community and horizontal lines, ministry. Thus, number one would indicate low-quality community and ministry; number two, high-quality ministry but low-quality community; number three, high-quality community but low-quality ministry; number four, medium-quality community and ministry; number five, high-quality community and ministry. Renewal process would have as its goal climate number five.

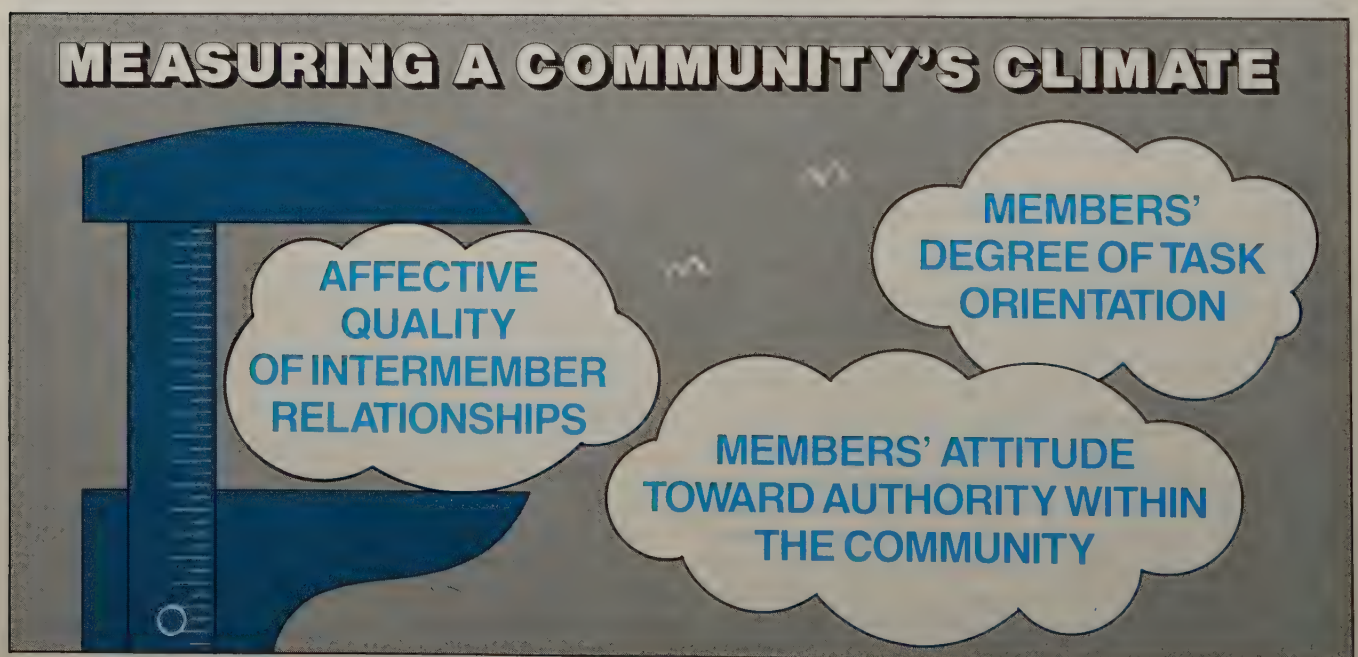
The actual climate of a community may be evaluated by assessment of three factors: (1) the affective quality of the peer relationships of members with one another; (2) their degree of task orientation; and (3) their attitude toward authority within the community. Actual communities may have overlapping climates, but it is useful for purposes of evaluation to describe the five climates as separate entities.

1. Routine Climate (Motto: "Don't rock the boat"). Peer relations in this climate are characterized by fear and insecurity as a result of mutual distrust and competition. The affective tone is hostility. Consequently, one takes care of oneself, knowing that no one else will. Nevertheless, the negative feelings are

not allowed to cause open conflict, as this would "rock the boat." There is little commitment to the task. One works because one must, but with no sense of challenge or enthusiasm. The approach to the task is governed by making sure one is safe doing it, which results in random, impersonal activity. Persons in authority are viewed with jealousy, suspicion, and fear. The relationship is felt as a parent-child one: "Why are you always demanding of me?" Whereas authority is never openly challenged, since this would not be safe, passive resistance is fairly constant.

2. Task-Oriented Climate (Motto: "Do it right"). Peer relations in this climate are controlled by the success or failure of persons carrying out the task. What is important is doing this well, and respect for individuals and their popularity within the group depend on the effectiveness of their work. The most valued people are the most skilled. Consequently, there is an affective tone of mutual threat, competition, insecurity, and fear of mistakes and, therefore, of loss of esteem. In such a climate, the real authority is the one who directs the work, whether this person happens juridically to be the superior or not.

3. Group-Oriented Climate (Motto: "Keep it cozy"). Here, peer relations are overtly warm, concerned, sympathetic. There is never any confrontation or conflict. As a result, one finds that individuals, underneath this friendly veneer, feel isolated and lonely, since it is impossible to discuss any serious issues that could bring differences to the surface. The members, therefore, do not know who they are



and what they are for. The only operative communion is to “Keep it cozy.” The task is given minimal importance and is never allowed to threaten the cohesiveness of the group. Authority is accepted well, as long as persons having it are warm and sympathetic and good at fostering this climate; but it must never challenge or confront.

4. Practical Climate (Motto: “It will work out”). Peer relations are characterized by cooperation and sociability. Everyone has elements of vested interest and is striving to jockey himself or herself into strong bargaining positions. Tasks will be divided by compromise, determined by the rule of the majority resulting from the most effective power play. This is a political climate. People who have grown up in Western democracies are deeply acculturated into this climate. In such a climate, the “prophet” and the “prophetic moment” are killed. (Think of Martin Luther King and the Kennedys.) Such a climate means that a community is right in the middle; the members experience their life as mediocre. Authority is acceptable, as long as it simply facilitates the political process.

5. Corporate Climate (Motto: “We are a we”). Peer relations flow out of the communion of shared commitment to a corporate mission, which has brought the persons together in community. Individual success in carrying out the task is felt as group success. Instead of being threatened by “star performers,” members rejoice in the effectiveness of “our” mission through them. In like manner, group success is felt as individual success; thus, members whose contribution is unseen but vital to the community (buyers, cooks, bookkeepers, and so on) do not feel unimportant, when other members are engaged in highly visible ministries. The members respect one another and work to develop interpersonal relationships of mutual understanding, trust, support, and love, because they know that what we are to one another, we are to the world. They value different points of view as the means that the Holy Spirit uses to lead us beyond subjectivity in order to discern communally his call to all of us together here and now. Rather than compromise, they seek God’s will.

The members recognize that ministries are instruments of corporate mission when, and only when, an individual or some or all are *sent* by the community as a result of communal discernment (perhaps delegated to authorities) of how God now calls them to carry it out. Whether doing ministry in a common work or individually, members are carrying out the corporate mission as a result of being sent by the community to do it this way now. Members symbolize their sense of corporateness by taking time to send companions into ministry through liturgies, celebrations, and so on, and to receive them back. When one returns to a community having corporate climate, the members’ first spontaneous question is,

“What must we do individually and together now to make community to realize our communion?”

“How did *we* do through you in carrying out our mission?”

The role of authority in this climate is much easier than in other climates. All the members further the process of unifying the members for carrying out their mission, thanks to their corporate awareness, corporate responsibility, and corporate accountability. The person in authority calls all to stay in creative tension for communal discernment and, in the words of St. Basil, “discerns the discernment of the members.”

In evaluating the climate of a community, the members can recognize its *here* and identify the reasons for this. In light of this evaluation, corporate commitments can be identified to move the community into a process toward the desired corporate climate.

FOUR HISTORICAL MODELS

These models are derived from descriptions of the dynamics of local religious communities in the United States from their beginning until the present. Examples of each exist today, although most would be mixtures rather than one model in a “pure state.” People in faith communities of corporate mission in other cultures have attested to the utility of these models for their own community evaluations.

1. Rigid Community. The title is not pejorative, but descriptive. Corporate awareness is expressed as “ours.” People who are not members of the community are “externs.” The sense of corporate identity is derived from uniform, external structures upon which each member depends for feeling part of the community and for recognizing others who also belong. “Ours” are identified by common life-style and common works. Affective interpersonal relationships are based on and nourished by uniformity: “We live and act the same, so I can come to know you and love you.”

Within the short history of the United States and

the shorter history of the religious life here, this was the common model of local communities until Vatican II. It was very effective during the first generations, as it fit the secular acculturation of the members and enabled them truly to experience and express communion and committed response to God calling them to corporate mission, through structured common prayers and worship and through common works. Although a few such communities still exist, most of them quickly broke down when Vatican II called religious to adapt to the signs of the times. This resulted from the fact that the uniform practices that constituted "rigid community" no longer fit the acculturation of the members. For a while they seemed merely silly, and one could laugh one's way through formation. My generation (immediately post-World War II) did this. Finally, they were so out of phase with acculturation of members that many people were left wounded and bleeding by being forced to practice them. Consequently, when it became possible to change structures, many religious needed and sought healing.

2. Therapeutic Community. Corporate awareness is expressed as "you and me." The sense of corporate identity is in mutual dependence. Persons are held together by coming together in a group to meet one another's needs. Affective, interpersonal relationships are based on being together to do this: "I need you, therefore, I come to know you and love you." Of course, during the late sixties, when many of these communities were formed, the members did not call them "therapeutic." The rhetoric used to describe them was highly idealistic and romantic. There would be no stultifying structures (corporate commitments with accountability) and no superior (unifying machinery), and the perfect community would happen with the help of sensitivity sessions. These were "self-selected" groups, enabling people who thought and felt similarly about "renewal" to escape from conflicts with people who wanted to cling to the old ways. Hence, members of therapeutic communities praised themselves as witnessing to true Christian community ("See how they love one another"). With hindsight, we can see that what they did was avoid the challenge of conflict. Jesus pointed out clearly that his followers would be known by their ability to form human community in spite of everything, out of the shared love of him. This is the mind-blowing witness to the unbeliever of the power of Christian love. Nevertheless, when people need therapy, they should seek it, and these communities were necessary at the time.

Having rejected uniform practices of prayer and worship and the forcing of persons into institutional, common works, people in these communities were uncertain whether the membership of others in the community was truly a faith response to a shared call from God to corporate mission. This doubt was compounded for many by the "death of God," in

which some religious believed during the late sixties. Although a few therapeutic communities still exist, most of them broke down after a few years. On the one hand, some members gradually found that they had needs (often affective needs) that the others could not meet. Since the communion bringing these persons together was mutual dependence, there was no longer reason to remain in the community; so, these persons left. On the other hand, for some members the therapy worked. Being healed, they now looked for a healthy, adult model of community life. As a result, the third model evolved.

3. Auxiliary Community. Corporate awareness is expressed as "I and I." The sense of corporate identity is in shared independence. Each individual has adult, personal identification, which all share with one another. The purpose of forming community is to provide mutual support for each to pursue his or her own goals. Affective, interpersonal relationships in such a community are based on being together through the adult choice to allow some of one's needs to be met by these others and to meet their needs: "I come to know and love you through our mutually providing a support system." Such an "auxiliary community" is a healthy, adult community. Good examples are sororities and fraternities in universities, and prayer groups of persons with mixed vocations. A "Jesu Caritas" group of diocesan priests is an "auxiliary community" that sets up a support system for the faith life and affective life of each one, in order to help him to carry out his own mission. However, such a community cannot be a faith community of corporate mission. Since its communion is shared independence, the final criterion of decisions is always "I." The community exists to support each one doing "one's own thing." Rather than being sent by the community as a result of communal discernment to carry out *our* mission through my ministry, I decide on my own ministry and inform the community.

I have the impression that many local communities of religious in the United States still live this model.

4. Corporate Community. Corporate awareness is expressed as "we." The sense of corporate identity is in mutual interdependence. In a faith community of corporate mission, this is conscious communion in a shared call from God to mission. It is a community of mature persons, experiencing themselves as such in community, who freely come together to make community to carry out their mission together. Affective, interpersonal relationships are based on being together to answer God's call: "We come to know and love one another through forming community to respond to God calling us to corporate mission."

Given the signs of our times, "corporate community" is the only possible model today for au-

thentic faith communities of corporate mission. "Rigid community" requires a context of a highly stable culture in the world, which, clearly, we shall not see again for many generations, if ever. "Therapeutic community" is necessary when healing is needed but is not the model for healthy, free adults. "Auxiliary community" is excellent as a support system for individuals seeking personal goals, but it is intrinsically not geared toward achievement of a common goal, such as corporate mission. A problem, today, in many faith communities of corporate mission, including local religious communities, is that different persons will often desire different models and will seek to solve their differences by compromise. What is needed, rather, is education of all to the fact that only the "corporate community" model can function for them, so that they will corporately commit themselves to seek to achieve it: the *there* of this renewal process. Having evaluated their present *here*, they can, then, begin to move together toward this goal.

CHARACTERISTICS OF MATURE COMMUNITY

The signs of mature health in a volunteer group of adults making community to achieve common goals were originally identified by Dr. Nick Colarelli and other St. Louis organizational psychologists studying secular groups. Since a faith community of corporate mission is the same kind of sociological group, the same characteristics of mature health will apply.

1. *The mutual trust level among the members is such that they desire to delegate the authority function in the best way to enable them to realize their communion in community.* Much of the authority "hang-up" of people in the church and in religious communities today is the result of confusing the *function* of authority (unifying machinery) with the acculturated *style* of its exercise (paternalistic with trappings of monarchy). The old style had become insufferable by the time of Vatican II. Knowing that the style had to be stopped, and mistakenly identifying it with the function, many people concluded logically that it was necessary to abolish authority or, at least, to paralyze it. Fundamentally, this means that the members of a community do not trust one another to carry out this function for them without reverting to the old style. They argue that they are mature adults who do not need a superior, because, as a result of the old style, they are caught in a parent-child model of authority. The organizational psychologists argue that if a community is truly mature and healthy, the members will want to delegate authority in the way that works best to enable them to achieve the common goal that has brought them together to form community as free adults. Thus, members of a faith community of corporate mission will want to delegate authority in the way that will most effectively

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unite them to carry out their mission from God through ministries.

2. *There is spontaneous, comfortable calling of one another to accountability for fidelity in executing corporate commitments.* Rather than feel childishly threatened and defensive when a companion in the community points out one's failure to be faithful to execution of corporate commitments, members of a healthy, mature community will be grateful for this help to them, since they really want to be faithful, even when they find themselves failing to be.

3. *The community has the ability to take care of its own "sick," without injury to the quality of life of the community.* The "sick" of a group are those persons who, for whatever reasons of arrested human development or physical or psychological conditions, cannot function fully as mature, totally contributing persons in the community. Although they do not need to be hospitalized, they do need to be cared for, humanly and affectively as well as physically. Local religious communities sometimes have solved this problem by shifting such persons from community to community year after year. Although it provides food and shelter for them, this arrangement rarely gives them true, affective "space" and help to experience themselves as contributing members of the community, according to their own capacity. Now, if a community really cannot take care of its own "sick" without injury to its quality of life, it should not attempt to do so. At the same time, it must admit that it is not yet a healthy, mature community and must evaluate the reasons why not, in order to initiate a process to move *there* from *here*.

COURAGE IS REQUIRED

Using these methods, a community can evaluate its present situation (*here*) in relation to carrying out authentically its call from God to corporate mission

(there). It is vital that the members have the courage to be honest and accurate in their evaluations, even when this reveals that the quality of their life is humiliating and wretched (here) in the light of their call (there). I once worked with a whole province of religious men who finally recognized and owned that the only common experience unanimously shared by all was pain and frustration. Not surprisingly, they were able to articulate a communion of striving together to stop hurting. I have noted for years that individuals and groups finally begin to move toward real renewal when they experience real crisis or pain. Having identified the causes of their pain, these men made and carried out corporate commitments to foster causes of growth and to eliminate causes that, otherwise, would lead to death. Today, that province is a good-quality faith community of corporate mission.

Having evaluated the quality of its life, the community can now plan the renewal process, with its progressive stages and intermediate goals, and using actual internal and external resources available for facilitating the movement, can carry out the process. Success of this renewal requires true corporate awareness, corporate responsibility, and corporate

accountability on the part of all the members. God is faithful. He has called us through Vatican II to authentic renewal of the quality of our being together in order to carry out effectively our corporate mission to bring the Kingdom to come in the world. The Holy Spirit will actuate his presence and power within us marvelously, helping us toward this renewal, if we truly do our best to enter into the process. HUMAN DEVELOPMENT is dedicated to helping faith communities of corporate mission to do this.

RECOMMENDED READING

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- . "Ignation Discernment." *Studies in the Spirituality of Jesuits* 2, no. 2 (1970).
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- Hamett, R., and L. Sofield. *Inside Christian Community*. New York: LeJacq, 1981.

Caring for Patients With Alzheimer's Disease

During the past several years, an increasing amount of public attention has been paid to the progressive, irreversible brain disease (dementia) known as Alzheimer's. Family or religious community members who have been called upon to provide ongoing care for patients so diagnosed know all too well how difficult it can be to respond understandingly, patiently, and competently. Since the number of Alzheimer's patients is growing, and the disease is expected to become one of the leading if not the number one cause of death among adults in the United States during the next century, it might be helpful for readers of HUMAN DEVELOPMENT to know where they can get guidance about assisting those who have the disease.

The Alzheimer's Disease and Related Disorders Association publishes a newsletter combining news of the organization with tips on coping for family or community members and the latest research findings. Published quarterly, the newsletter can be obtained free by sending a stamped (44¢), self-addressed, legal-size envelope to ADRDA newsletter, 360 N. Michigan Avenue, Chicago, IL 60601.

Another publication that has just recently become available is the *American Journal of Alzheimer's Care*. Its offices are at 470 Boston Post Road, Weston, MA 02193. Information regarding the journal and the cost of a subscription can be obtained by writing to that address or by using the toll-free phone number 1-800-225-8458.

Who Hates Process?

GEORGE B. WILSON, S.J., S.T.D.

The phone rang. Say, we were wondering if your group could assist our community in some long-range planning.

Well, suppose you tell me a little bit about the community, what's been going on recently, and just exactly what you're trying to accomplish through this project.

A nice enough conversation ensued, gradually coming around to the subject of the leader. Some hesitation. My antennae go up. Pretty good guy; willing to go along with all of this? It's coming, I can tell it.

The provincial doesn't like process. . . . The fingernails screech down the length of my mental blackboard.

It's nonsense, of course. The provincial—and it could just as easily have been the superintendent of schools or the bishop or the agency director, male or female—is not opposed to “process.” In fact he loves it. It's just that he loves the kinds of processes that give him the payoffs he wants.

We've really got to do something about this confusion about “process,” because it's being taken advantage of to hide some nasty things. In a modest effort to introduce some clarity, I offer the following three observations:

1. “Process” was not discovered, much less invented, by the beginnings of group dynamics work in the forties and fifties. Cavepersons used processes. They might not have called them that, of course, but they didn't use a lot of other linguistic obfuscation, either.
2. Any activity engaged in by a collection of people over an extended period of time involves a process. Different processes simply effect different purposes. “Process” is just a word for what a group is going through or for the way the members are going about it.
3. The decision, then, is not, Will we use process or won't we? We will. The first question is, What are our purposes? And the second is, What kinds of processes are suited to achieve those purposes?

With those pieces in place we can return to the

case of the provincial and maybe get a better handle on what is going on. He says he does not like process, but of course he is using processes all the time. He holds staff meetings at which he addresses moralizing exhortations at them, encouraging them to be more spiritual; that's a process. Or he *doesn't* hold meetings but conducts all his dealings with them by catch-as-catch-can corridor conversations; and is *that* a process! Or he conducts the visitation of his local communities by interviewing each member one by one, never dealing with the group as a group; again, a process.

REALLY SAYING WHAT?

When people say they are uncomfortable with “process” they are usually objecting to those processes that bring collections of people into interaction with one another with a view to coalescing as a group: expressing a common identity, owning a common stance or direction to be pursued, initiating a common action to be carried out. When people object to “process” in that sense they can be saying several different things, some consciously and some they might not like to admit:

- “I don't see the need to take all this time; I know what I want to do and that's enough.”
- “I've consulted people one by one and I know what's going on, so we don't need all this talk.”
- “I don't like contrived gimmicks.”
- “I don't want to have to reveal my position in public.”
- “I'm afraid of what I'll learn and the options I'll face if I *do* allow the group to coalesce.”

Now, no one of these positions is unreasonable in itself. Some decisions should be made with no group interaction; leaders can find out where individuals are by one-to-one interviews, and that may be all that is required in some situations; some inept facilitators do concoct neatsy-keen exercises with either no purpose or purposes ill-suited to the further

empowerment of the group; some process leaders have done psychological violence by forcing people into ill-advised disclosures; the coalescence of a group commitment may indeed confront a leader with some very difficult choices.

But none of these realities can justify using the generic word “process” and suggesting that it is useless, destructive, or that one can create a common effort without it. Processes that are not suited to the purposes of the people using them are useless. Processes that are insensitive to the rights and responsibilities of human personhood are destructive. But that is not because they are processes, it is because they are poorly chosen processes. It is simply fictional to claim to generate corporate commitments—and that is at least one essential component of the reality we call “church”—without those free but regularized conversations whereby a people determine that they do indeed share a common conviction. Barring the miracle of an individual leader with the miraculous instinct to divine exactly those concrete options that will elicit the maximum free commitment of the members of the body—the church, the agency, the school, the province—some kind of participatory conversations will be necessary.

SOME ORDINARY PROCESSES

But leaders and groups frequently do use other processes under the illusion that they are building their group. Let's review a few of the common activities engaged in by groups that people don't usually think of as processes but that are indeed processes, with the purposes they can and can't achieve:

1. *The lecture:* A crowd of people limit their energies to sitting in one seat each for an extended period of time and empowering one person to direct his or her thoughts and affects at them. This process may serve the purpose of conveying information, or of raising consciousness about questions or approaches not previously entertained by the individual hearers, or in rare cases, of generating actually new insights in the individual hearers. It may be pure entertainment, even theater. But of itself it is not designed to produce group empowerment. We listen as isolated individuals; we do not all hear the same message because what is said we hear through the filters of our individual histories, experience, and assumptions. If we are a “we” at all, it is in the form of a collection of passive consumers—and some may buy while others are shopping elsewhere. But let us not kid ourselves, it is a process—one designed not to bring us together as active agents assuming responsibility in this world.
2. *The question-and-answer session:* This is frequently introduced as the medium for “interaction.” And of course that's what it creates—interaction between the speaker and the few extro-

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verts who take the floor. In terms of power it involves a body of people handing over to self-selecting individuals from among it the power to take the time of the group on issues that might be light-years removed from the actual focus of the people's concerns. Of course, we don't really know the group's concern, because in such a process there is no way for the group to coalesce as group. At best, it can provide occasion for clarifying what the speaker tried to say clearly in the first instance—a decent enough objective. The process may even surpass that goal by creating the possibility for the speaker to talk about what she or he really *wanted* to talk about all along.

3. *The panel:* This process is equipped to create some live challenge and creativity among qualified people prepared in advance to play that role and knowing what the speaker is going to say. All of which may create within the hearer the wonderful interaction (cacophony?) of internal voices pulling him or her in different directions. A worthy objective indeed. And a good process for that particular objective. But again an objective that leaves the audience just that, an *audi-ence*.
4. *The resolution:* This process deserves special treatment because it runs the greatest risk of being counterfeit. In this case what *seems* to be a group posture is offered to the world as such when in reality it represents either (a) the genuine belief of a small elite within the body, to which the body is giving the power to speak for it; or (b) an ideological “should” that all the participants are laying on themselves. This process frequently occurs at the final session of a convention. You know the sort of thing: Fourteen lectures result in the resolution that “The Priests of the Southwest Deanery condemn militarism.” (Take that, Weinberger!) “Sisters of Holy Joy frown on consumerism.” (Seems a shame that resolutions

never seem to *smile* on anything.) It is designed to (a) discharge guilt or (b) create the illusion that we are really changing the world. By the very way it is managed, it is clearly not designed to create group coalescence and commitment.

5. *The unstructured floor discussion:* It would be a false picture if we suggested that leaders are the only ones who avoid participatory processes. Members can be equally evasive, for similar reasons: becoming genuine participants in a process of generating group commitment might make them more accountable. This approach frequently takes the form of "We don't need small groups, let's just have a discussion on the floor and make a decision." The free-wheeling floor discussion is of course another process, but what it is designed to produce is either mass confusion and frustration (and finally no decision) or one whale of a fight, which may indeed be a form of release for our aggressive instincts but contributes little to group commitment. In some groups of revolutionaries and counterrevolutionaries I think it might be more honest if they just admitted that what they really enjoy is the battle. Perhaps they are afraid life would be too boring if people ever actually agreed to work together: we are all really afraid of resurrection.

GROUP CONVERSATION ESSENTIAL

The building of shared direction and shared responsibility for pursuing it is a very complex—process. (Just think how difficult it is to get the voices *within* your own head and heart to start pulling the oars so that the boat goes in one steady direction.) It is the difficult job of becoming church together. Let us not trivialize it and think we can escape its cost by putting down "process." It's like the Fram Filter Man in the TV commercial says, "You can pay me now or you can pay me later," but there is no evading the interaction of individual *agents* declaring the movement of the spirits within them and assuming active responsibility for the task of becoming "we." You do not do that without a lot of face-to-face conversation in groups that facilitate both personal stances and creation of committed corporate ones.

But, after all, writing this article was a process, too, Wilson. What did you think it would accomplish? Well, reader, for myself I got something off my chest; the fingernails are not screeching quite as badly. As for you, what you got out of the power you gave me to take some of your precious time, only you can answer. My hope, of course, is that it will help you to be more reflective about the processes you allow yourself to engage in. Thanks for the use of the hall.

Warning on Arthritis "Cures"

A new report issued by the Better Business Bureau of Metropolitan New York and the Arthritis Foundation states that the nearly 36 million Americans who suffer from arthritis spent nearly \$2 million on quack remedies last year. Medical science knows no cure for the various forms of the disease, but countless people allege that cures result from taking lemon juice, steroids, or cow's milk, and from wearing hemp gloves or copper bracelets, and through acupuncture.

The report notes that these unproven cures, along with

the money wasted, entail a further cost. It warns, "Until there is evidence to support the use of these methods, the substitution of these remedies for proven treatment procedures could lead to the worsening of an arthritis problem."

To receive a copy of the report, which contains specific warnings to people considering the purchase of "anything advertised to cure arthritis," send a self-addressed stamped envelope to the Better Business Bureau of Metropolitan New York, 257 Park Avenue South, New York, NY 10010.

The Religious Dimension of Experience

Theological Principles Useful in Pastoral Ministry

WILLIAM A. BARRY, S.J., Ph.D

Perhaps because of the triumph of psychological explanation and therapy, many, if not most, religious workers (pastors, priests, rabbis, pastoral counselors, hospital chaplains, and even spiritual directors) have been reluctant to look directly at the religious experience of the people they serve. We have been almost as chary of God-talk as psychoanalysts have been. In recent years the pendulum has begun to swing back to what one might call the heart of pastoral care, the relationship with God. But many of us may still be wary of delving into a person's religious experience, feeling somehow that we would be in over our heads or that we might be walking where angels fear to tread. In this article, I want to focus our gaze on ordinary religious experience. The article is an exercise in pastoral theology, in that I begin with some theological principles and then draw them out to assist pastoral practice.

TERM DESERVES CLARIFYING

It may be that the term *religious experience* itself is one of the culprits. The term conjures up images of the mystical, the supernatural, the ecstatic, the strange. And not without reason. William James's use of examples in his classic *The Varieties of Religious Experience* has set the tone in the psychology of religion for understanding the term *religious experience* in this way, even if he is careful to note that he is using the spectacular because it is more illuminating, not because "religious experience" refers

only to such extraordinary phenomena. Not so careful is Walter H. Clark, writing in *Religious Experience: Its Nature and Function in the Human Psyche*, who in effect equates religious experience with the ecstatic and mystical and uses LSD to induce such states. If religious experience is equated with such special states, many will shy away from asking about them or discussing them.

In his book *Experience and God*, John E. Smith avoids the term *religious experience* and speaks instead of the religious dimension of experience. This concept may help us to broaden our view of what can be included under the label of religious experience and lessen some of our fears of the reality. I will maintain that any experience can have a religious dimension. If this thesis can be sustained, then we will have a way of understanding an arresting statement by the Anglican theologian and bishop William Temple cited in Martin Thornton's *Prayer: A New Encounter*: "Religious experience is the total experience of a religious man."

First, we rely on Smith to *recover* the meaning of experience. Experience is not just a subjective state, nor just data of sense immediately present to the mind. Rather, he says, it is "the many-sided product of complex encounters between what there is and a being capable of undergoing, enduring, taking note of, responding to, and expressing it. As a product, experience is a result of an ongoing process that takes time and has a temporal structure." Thus, my experience of seeing a tree involves an encounter with a real tree at a particular season of the year, my

past experiences with trees, my state of mind and feeling this time, etc. I am not a passive *tabula rasa* upon which the external world impinges. I am actively engaged in making sense of what I encounter. My world would be nothing but a confusion of discrete sense impressions if I did not organize them into a coherent pattern, and the organizing capacity is the result not only of innate structure but also of learned structures built up over my life history.

Think of the difference between the experience you or I have of hearing Beethoven's Seventh Symphony and that which Leonard Bernstein has. Both of us "hear" the same music being played, but our experience is vastly different because of our histories, training, and talent for music. Similarly, you or I may have very different experiences of Beethoven's Seventh played at a concert by the Boston Symphony Orchestra directed by Seiji Ozawa and at a concert by the Podunk Symphony Orchestra directed by Joseph Jones, even though both orchestras play all the notes correctly as Beethoven wrote them. Thus, as Smith says, experience is the product of a complex encounter.

Experience can also be equated with *consciousness*, as Bernard Lonergan uses the term. He points out in *Method in Theology* that operations of seeing, hearing, tasting, inquiring, judging, deciding, and expressing are all intentional and conscious; they intend an object and they are conscious operations of a subject. I can be conscious of the object, but I can also be conscious of myself as seeing this object. In other words, experience in this sense includes all that I am conscious of now, where "now" is a temporal process, not a succession of unconnected instants. Such consciousness or experience depends very much on my purposes, my categories, and my desires, hopes and dreams, and other factors as well. For example, I can be so intent on trying to puzzle out the meaning of religious experience that I do not "hear" the music playing on the radio, while my neighbor is outraged because the music is so loud that he cannot read his book. Martin Thornton makes the same point in *My God: A Reappraisal of Normal Religious Experience*: "A rose, then, is by selection and interpretation something different to different people. To the botanist it is *Rosaceae arvensis*, to the gardener it is an *Ena Harkness*, to the aesthete a beautiful sight, and to the blind man it is a wonderful smell." He then goes on to say, "None of these have experienced the rose in its totality, but when Temple's religious man says that it is a creature of God which may disclose his presence, his interpretation is no less valid."

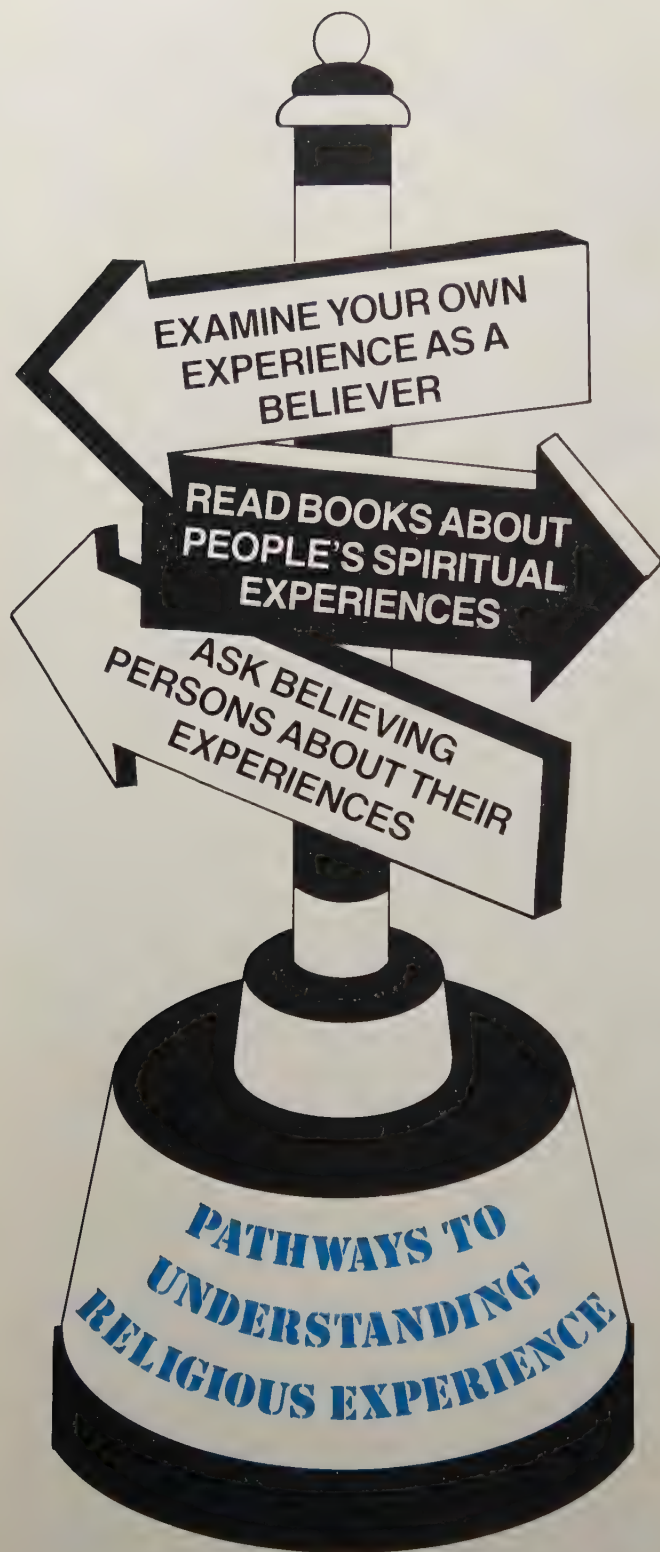
EXPERIENCE DISCLOSES GOD

Here is where our discussion of experience leads us to the religious dimension of experience. The religious dimension is supplied by the subject who believes and by the Mystery encountered. Any experi-

ence can be religious for the religious person, because God is everywhere and because the religious person believes this of God and wants to meet him. I believe that this insight is behind a somewhat enigmatic statement by Smith. He is underscoring the idea that experience is encounter and says, "Experience is at the very least a dyadic affair and it is even possible that it is irreducibly triadic in character. . . ." Given everything else that Smith says in his book, I take the latter phrase to mean what I have just indicated, that every human experience can also be a disclosure of God. Hence, we can understand Temple's dictum: Religious experience is the total experience of the religious person when he or she is intentionally religious, i.e., conscious of his or her status as a believer. Then, any and every experience is also a God experience, at least on reflection. Even the experience of God's absence is religious for the believer because the believer is conscious of the relationship and the problem he is facing.

Religious people have been somewhat leery of asserting that their faith is experience-based. Yet, a God who is not somehow experienced by us would have very little interest for us. Again Smith makes a telling point: "Whatever is totally different from all that we can experience and apprehend must be something that we neither experience nor apprehend, and far from calling this God, we should rather call it nothing at all." Faith and experience mutually reinforce one another. If I did not believe in God, I would not experience him, although I might have to engage in some rationalizations to explain away some of my experiences. But because I believe in God, I discover in my experience more than what at first blush seemed to be there and name that "more" God. The experience reinforces my belief. Karl Rahner, in *Spiritual Exercises*, makes this point about the experience of resurrection: "Naturally, the situation is not such that we first have the experience: Aha, everything is going just fine!—so that we are then led to believe. Instead, somehow or other this faith and this experience mutually determine each other. Only the believer can have this experience—and because he has it, he believes."

But if the religious dimension of experience depends on my faith, my prior expectation of finding God in my experience, is it not suspect? Am I deluding myself? It is helpful to realize that every experience I have depends on my prior expectations. I experience nothing without having assimilated it to *schemata*, or structures, built up over my history. All experience is partly a construction of the one who experiences. So both the believer and the nonbeliever approach life and the question of God with constructs. Neither has the advantage of being more "objective," or "realistic," or "rational." Moreover, belief in a God who discloses himself can be grounded by recourse to reflection on our experience. So, to approach life as a believer need not be illusory.



But even if I am not deluding myself by my belief that God can be encountered in my experience, can I not be deluded when I affirm that I have met God in *this* experience? Here we touch on the classic question of the discernment of spirits. How do I tell

the marks of God in an experience I have? It would take us too far afield to explore this question in depth, but we can note the following. In the Judeo-Christian tradition, decisions have continually been made about the authenticity of a particular version of God's self-disclosure. True and false prophets were discerned in the history of Israel. Among all the stories told about the creation of the world, about the patriarchs, and about Moses, the people of God had to choose those that more authentically presented God. There were many books about Jesus and many epistles purported to have been written by apostles and disciples in circulation at one time, and the church had to decide which ones were authentic and classify them as canonical. Individuals down through the years have had to decide which of their experiences or what parts of their experience were of God, and which not. The criteria for such decisions have been the Gifts of the Spirit (cited in Gal 5:22-23), touchstone experiences of God that could not be doubted, the accumulated wisdom of the centuries, and others. It has been and is possible to discern what is of God in our experience.

RELIGIOUS EXPERIENCE EXEMPLIFIED

If, then, religious experience is taken to be the experience of a religious person precisely as religious, i.e., as a believer and seeker after God, what is it like? One way of finding out is to pay attention to one's own experiences as a believer. Another is to ask believing people about their experiences. A third is to read spiritual autobiographies, such as Augustine's *Confessions*, or books that give examples of religious experiences, such as James's *The Varieties of Religious Experience*. I would like to indicate some of what I have discovered about religious experience through all these ways.

It need not be esoteric or out of the ordinary. William Connolly and I, in *The Practice of Spiritual Direction*, gave the following examples:

A woman might be walking along a beach at night and see the moon touch with silver the crest of a wave. She delights in the sight and suddenly feels at peace and in the presence of Someone else who himself delights in such things. Unaccountably she may feel that she is still loved, even though she does drink or eat too much, gets angry with her family too often, or has just lost a job, and she may feel free to face herself more honestly and with less self-pity. Or a young man might sense his insignificance under the stars, and yet feel that he is important in the whole scheme of things. Or a man quietly looking at a mountain peak wreathed in cloud might sense a call deep inside himself to change his way of life.

Here are some more examples. A young lady was at a secular retreat where the members were asked the question, "Who are you?" Though she had not been particularly religious in recent years, she heard

herself say interiorly and with conviction, "I am a child of God." At a liturgy, one man felt overwhelmed with peace and gratitude after communion. After very satisfying lovemaking with her husband, a woman experienced a welling up of gratitude to God for all his gifts. One morning I was half listening to music, a Bach cantata; most of my mind was preoccupied with self-pitying thoughts. A particularly striking tune caught my attention, and after a while I noticed that I was no longer wallowing in self-pity. I felt free and less self-centered and grateful to God for helping me to experience the difference between the two states.

A prolific source of instances of religious experience is the Religious Experience Research Unit of Oxford, England, founded in 1969 by Sir Alister Hardy. Since its founding, the Unit has collected over 4,000 first-hand accounts of religious experiences. Through ads in newspapers and through pamphlets, the Research Unit asked readers to send in reports of their religious experiences, along with relevant personal information. Pertinent to our theme is Hardy's defense of the research against those who would say that the Bible and the works of the mystics provide us with enough information about religious experience. He wrote, in *The Spiritual Nature of Man: A Study of Contemporary Religious Experience*, "I fully agree, of course, that the scriptures and writings of the mystics contain some of the most profound examples of such experience. What is also important, however, is to demonstrate that these experiences are just as real and vital to modern man as they were in the lives of those of long ago."

In a pamphlet asking people to contribute reports, Hardy insisted that he was interested in the "seemingly more ordinary but deeply felt experiences. Again, some may have been misled by the very term 'religious experience,' thinking that it must only refer to the more dramatic isolated experiences; I want to make it quite clear that we are just as interested in accounts of that continuing sense of spiritual awareness which many people feel makes a difference to their lives." In spite of this insistence, the Unit received from the very beginning many examples of the more ecstatic religious experiences. Perhaps, as Andrew Greeley reports in *Religious Imagination*, such experiences occur more frequently than we know. Still, even these more dramatic types of experience need not make us any more nervous than ordinary ones.

A few examples from Hardy will reveal their flavor:

I heard nothing, yet it was as if I were *surrounded by golden light* and as if I only had to reach out my hand to touch God himself who was so surrounding me with his compassion.

It seemed to me that, in some way, I was extending into my surroundings and was becoming one with them. At the same time I felt a sense of lightness, exhilaration and

We are human beings and as such are highly ambivalent about the mystery we call God

power as if I was beginning to understand the true meaning of the whole universe.

One night I suddenly had an experience as if I was buoyed up by waves of utterly sustaining power and love. The only words that came near to describing it were 'underneath are the everlasting arms,' though this sounds like a picture, and my experience was not a picture but a feeling, and there were the arms. This I am sure has affected my life as it has made me know the love and sustaining power of God. *It came from outside and unasked.*

On the first night I knelt to say my prayers, which I had now made a constant practice, I was aware of a glowing light which seemed to envelop me and which was accompanied by a sense of warmth all round me.

Suddenly I felt a great joyousness sweeping over me. I use the word 'sweeping' because this feeling seemed to do just that. I actually felt it as coming from my left and sweeping round and through me, completely engulfing me. I do not know how to describe it. It was not like a wind. But suddenly it was there, and I felt it move around and through me. Great joy was in it. Exaltation might be a better word.

FOCUS FOR MINISTRY

Religious workers, if no one else, ought to be interested in experiences of God, even in the more ecstatic ones. If we are not, or are too wary of them, then many people may never have a chance to look more closely at the religious dimension of their experience and may thus miss discovering the depth of their relationship with God. Ministerial schools need to impress on their students the importance of asking people about their experiences of God and of listening to them. Many say that preaching has come on hard times, and that may well be true. The assumption is that there were good times. If we are truthful, however, we must admit that interest in and

effective listening to the religious experience of people has never had good times from which to fall away.

One of the most fascinating and encouraging things about a ministry that focuses on the religious dimension of experience is the discovery that God really is effective in people's lives. I have seen individuals move from a depressive, self-concerned style of life to a generally other-oriented, buoyant outlook by a sustained focus on their experience of God. Hardy has presented numerous testimonies of how these religious experiences transformed the lives of those who reported them. Admittedly, we need to be discerning in this area. We have all met people who report remarkable experiences of God and yet seem to betray in their attitudes and behavior few of the fruits of the Spirit spoken of in Galatians 5:22-23. And we have all heard of pious dictators who crush their people with an iron hand. But discernment means that we do also believe that God is actively involved with his people. To help people discern, we who minister must be willing to listen to their experiences without subconsciously conveying to them that we have already judged their experiences as illusory.

At the beginning of this article, I noted that religious workers have been reluctant to look directly at the religious experiences of those we serve. I in-

dedicated that such reluctance might be explained by the triumph of psychological theory and by a fear of the arcane. Let me now touch upon what I believe is the more powerful motivation. We are human beings and as such are highly ambivalent about the Mystery we call God. We are both attracted and repelled by this Mystery. The attraction draws us into ministry and the study of theology; the repulsion often deflects us from the core of ministry—helping people to know their God—to its peripheral aspects. Our own resistance to God may well be showing in the way we do ministry.

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Young Imperiled by New Cocaine

The closely watched lives of too many professional athletes, rock stars, and movie idols have provided extremely harmful modeling for children in America. The example they have given of cocaine abuse has helped to ignite what *Newsweek* magazine has identified as "the fastest-growing drug problem for adults and school-age children alike" (March 17, 1986). Calling "coke" the "most glamorous, seductive, destructive, dangerous drug on the supersaturated national black market," the article calls public attention to a type of cocaine that all parents, educators, clergy, and others who care about the well-being of the young should know about. On the street, it is usually called "crack" or "rock."

This new, smoked form of coke, widely available at incredibly low prices that the young can easily afford, acts more quickly and is more euphoric than the snorted kind. Arnold Washton, a psychopharmacologist at Fair Oaks Hospital in Summit, New Jersey, has observed, "Crack is the most addictive drug known to man right now." He warns that smoking it causes "almost instant addiction." Generally, it takes two to five years of snorting cocaine before addiction occurs.

Drug education programs are part of the health curricula in many American schools today, and in some places high-school students go to elementary schools to warn young-

sters to stay away from drugs. But in many schools these strategies have been strikingly unsuccessful in preventing the spread of cocaine abuse. Nancy Warren, 18, president of the Student Congress at New Jersey's Cherry Hill East High School, calls the health classes "about as effective as the surgeon general's warning on a package of cigarettes." The University of Michigan Institute of Social Research has found that the percentage of high-school seniors who have tried cocaine has nearly doubled in the past 10 years from 9 percent to 17.3 percent. Marijuana is the most widely used illicit drug among high-school seniors: 49.6 percent reported that they have used it within the past year. Floyd Johnston, the Institute's program director, has noted that there is no other industrialized country in the world that has a comparable proportion of young people involved with illicit drugs. Experts predict that the worst is yet to come.

If any of the following signs are noticed, parents, teachers, and coaches, etc., should try to find out if drugs are involved: problems in school; unexplained time away from home; a desire for isolation; an increase in spending money or a demand for money; unexplained losses of parents' money or jewelry; friendships with kids the parents never meet; unusual changes in health, grooming, or behavior; an interest in clothes or jewelry identified with drug culture; or possession of drug paraphernalia.

Intimacy In Pastoral Care

RICHARD R. DE BLASSIE, Ed.D.

The term "intimacy" frequently appears as a synonym for sexual expression or romantic sharing. Whitehead and Whitehead, in *Christian Life Patterns*, use the word in a broader psychological sense to refer to those strengths that enable a person to share deeply with another. These abilities come into play across a wide range of relationships—friendship, work collaboration, and community living. Whenever there is personal disclosure and mutuality, intimacy is involved.

Thomas C. Oden, in *Game Free: A Guide to the Meaning of Intimacy*, argues that there is a relationship in which persons are in fact closer to each other than in genital sexuality, and it is one that can occur with or without sexuality. It is a relationship in which two persons, even at great physical distance, are deeply responsive to the inner reality of each other. Oden calls this intimacy. He recognizes that much sexuality has the quality of intimacy. Although intimacy can emerge within the framework of sexuality, intimacy is never adequately defined by sexuality. Oden believes that viewing intimacy only as an aspect of sexuality is a peculiar misjudgment of popular modern consciousness.

Veryl Nadene Rosenbaum, in *St. Anthony's Messenger* (1979), describes intimacy as a form of dependence, but as a mature and mutual one. It is deeper than casual friendship. An intimate emotional relationship is one in which you are sure the kind words are sincere, your need for affection is understood, and you will never receive a heartless rejection. Rosenbaum points to the relationship between God and Moses as a model of intimacy. In Exodus 33:17, "The Lord said to Moses, 'This request, too, which you have just made, I will carry out, because

you have found favor with me and you are my intimate friend.' " As Moses served God, God served Moses; they conversed and acted as friends. God also understands the need for intimacy among everyday humans. Adam lived in the most beautiful place on earth, was provided with enough to eat, and had unlimited possibilities for enjoyment. But that was not enough. "The Lord said, 'It is not good that man be alone; I will make him a helpmate' " (Genesis 2:18).

Erik Erikson, in *Childhood and Society*, defines intimacy as the "capacity to commit oneself to concrete affiliations and partnerships and to develop the ethical strength to abide by such commitments even though they may call for significant sacrifices and compromises." The opposite of intimacy is "distan-tiation," which Erikson defines as "the readiness to isolate and if necessary to destroy those forces and people whose essence seems dangerous to one's own, and whose 'territory' seems to encroach on the extent of one's intimate relations." Rollo May, in *Love and Will*, maintains that "for human beings, the more powerful need is not sex per se, but for relationship, intimacy, acceptance, and affirmation."

QUALITIES INTIMACY REQUIRES

Whitehead and Whitehead provide a description of the "intimate person" in terms of the psychological resources possessed by such an individual:

- a basic knowledge and acceptance of myself and an openness to new information about who I am
- an empathy with other people and an awareness of their individuality
- a willingness to be influenced by my awareness of others and an ability to modify myself in response

to new information and to the requirements of different interpersonal situations

- the flexibility to incorporate these modifications into my personality in a way that strengthens rather than diminishes me
- the creativity that enables me to devise, with other people, patterns of behavior and a life-style that are mutually enhancing
- a tolerance for the inevitable strain that is involved in personal association and compromise

In *Chicago Studies* (1979), the Whiteheads note the interpersonal skills that are especially important for intimate living:

1. *Self disclosure.* In sharing his or her self with another, the intimate person must be able to overcome any hesitancy arising from fear, suspicion, or shame and be able to disclose in a way that is appropriate for him or her and for the relationship. He or she can progressively learn better ways of expressing needs, ideas, feelings, and values.
2. *Empathy.* This is the ability of the intimate person to stand with another, both emotionally and intellectually. An accepting posture, attentive listening, and sensitive paraphrasing can contribute to this person's presence to the other.
3. *Confrontation.* The ability of the intimate person to confront involves the psychological strength to give and receive emotionally significant information in a way that leads to self-examination rather than self-defense. Required are skills in communicating nonjudgmentally, dealing with anger, and offering the other person emotional support even when disagreement exists.

Michael Griffin, O.C.D., suggests in *Spiritual Life* (1979) that the most stressful of all things for human beings is intimacy. He observes the following:

1. In talking about intimacy, one is talking about the capacity to express one's own feelings and thoughts to another.
2. The capacity for intimacy is learned by being exposed to people who themselves are comfortable being intimate with one another.
3. There is a need for "instant intimacy" in our society. Large numbers of people are seeking intimacy the way that they seek instant coffee, tea, or lemonade.
4. When people seek to bypass the necessary steps to intimacy, they are not seeking true intimacy, but dependency. Thus, in a helping relationship, it is stressful when a person wants you to be all-knowing for him or her or wants you to be a wonder-worker who can solve all of his or her problems.
5. If there is going to be deep intimacy between two people, then, of necessity, there is going to be stress.

6. There can be no deep intimacy between two people unless there is a considerable amount of fighting about what is important.

OBSTACLES TO GROWTH

The challenge to develop a capacity for intimacy is not always successfully met. Afraid of the risks of close encounter, a person may attempt to avoid not only situations in which the challenge of intimacy is obvious (dating and teamwork) but even those contacts that might develop into intimacy (casual acquaintances and social friendships). Others, however, make attempts at intimacy but in doing so engage in dysfunctional or self-defeating behaviors that spoil their intimate relationships.

Merle M. Ohlsen, in *Introduction to Counseling*, suggests that even normal people manifest self-defeating behaviors that commonly interfere with a developing intimacy. They do so by

- failing to express their appreciation, love, and good feelings to others when they are experienced
- failing to admit a desire for closeness and intimacy when it is experienced or trying to do so with humor or sarcasm, which may represent thinly veiled hostility or self-rejection
- feeling deficient in the skills required to discuss and negotiate differences in expectations or fearing to use those skills
- failing to recognize a developing conflict early, to enlist the other person's cooperation in resolving it, and to implement the desired new behaviors
- using bad temper as an excuse for inconsiderate, hurtful treatment of others, and poor management of conflict
- allowing others to use, abuse, and hurt them

Viktor Frankl, in *The Unheard Cry for Meaning*, states that the need for intimacy can drive a person to sexual promiscuity:

People cry for intimacy. And this cry for intimacy is so urgent that intimacy is sought at any expense, on any level, ironically even on an impersonal level, namely on the level of sensual intimacy. The cry for intimacy then is converted into the invitation to "please touch." And from sensual intimacy it is only one step to sexual promiscuity.

John A. Struzzo, in *Intimate Relationships: Heterosexual and Homosexual*, suggests that mature psychosexual development is a prerequisite for intimate relationships of any kind. He describes the dynamics of immature psychosexual intimacy as follows:

1. Immaturity in intimate relationships is rooted in deprivation and repression of basic needs. The immature person says, "I need you, therefore, I love you." The mature person says, "I love you, therefore, I need you."

2. In immature intimacy, the need for reassurance is primary; in mature intimacy, the primary need is for affection.
3. The immature intimate is assuming, "Someone out there is going to take care of me, right all wrongs, and protect me from danger." Such an assumption masks his or her true feelings of helplessness, fear, anger, and confusion and brings false hopes to a chaotic life situation.
4. The immature intimate becomes genitally involved because he or she has never experienced intimacy with any one, including parents and friends. Such a person can easily transfer a simple desire to be loved into a desire to be genitally intimate; this is the only way he or she knows to get human contact.
5. If the physical closeness of genital sexuality is the only bridge to contact with others, it acquires abnormal importance.
6. In the immature person, there is a sexualization of the basic needs for security, power, and affection, and confusion of anger and love. Sexual expression tends to be compulsive and indiscriminate.
7. For the immature, genital sex is a defense against close, personal involvement. Physical but impersonal sexual behavior is used as a way of avoiding communication and vulnerability, which form the basis of mature intimacy.

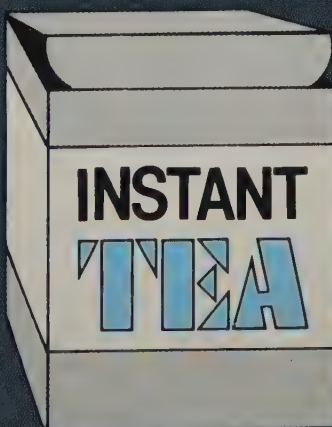
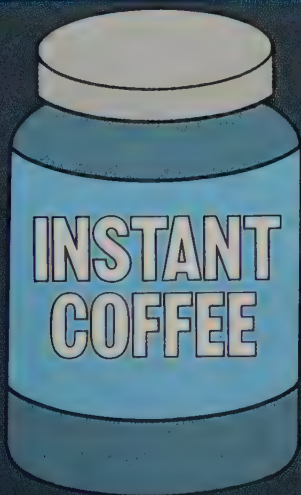
Rosenbaum asks the question, "How many times have you come away from a situation that could have led to a deeper relationship, knowing you didn't handle the situation properly?" You may, she suggests, have been

- afraid to reveal your feelings, for fear of exposing the petty areas of your soul
- afraid to praise, comfort, or provide other necessary emotional supports
- convinced that sex, age, color, cultural, or religious differences were insurmountable barriers to intimacy
- wrong in assuming that if the other person wanted emotional intimacy, he or she would make the first move
- worried that maintaining the relationship would take too much energy
- merely out of practice in the business of making new friends

Despite the many dysfunctional attempts toward intimacy on the part of some persons, there are countless lives that demonstrate the fact that it is possible to develop intimacy skills if you have the motivation to do so. In order to achieve the intimacy that one desires, the individual must decide with whom she or he would like to develop or improve relationships, assess whether she or he has mastered the necessary skills, decide how to contact the other person(s), initiate the beginning of or change in the relationship, learn to make requests and respond to requests for love and affection, manage conflict, and maintain a quality relationship.

Increasing numbers of individuals are joining personal-growth groups to learn how to satisfy their needs for intimacy, although most of them realize that skills alone cannot give them the lasting, meaningful relationships that they desire. Growth-group leaders invite discussion by asking such questions as, What do you want in an intimate relationship?

EXPECTED IN TODAY'S SOCIETY



A Comparison Between an Intimate Relationship and a Pastoral-Care Relationship

<i>The Intimate Relationship</i>	<i>The Pastoral-Care Relationship</i>		
1. enables a person to share deeply with another	1. provides the helpee with an opportunity to share aspects of his or her life in a deep manner for perhaps the first time	7. requires a willingness to be influenced by one's awareness of others	7. provides the pastoral-care practitioner and the parishioner the chance to openly share the possibility of potential changes that may be necessitated by new information
2. involves personal disclosure and mutuality	2. provides a milieu within which a parishioner makes the self known by revealing personal private information	8. demands tolerance for inevitable strain	8. enables the pastoral-care practitioner and the parishioner to be supportive of one another in situations that may be stressful for both
3. is never adequately defined by sexuality	3. precludes genital sexuality and includes the qualities of sensitivity, understanding, warmth, and compassion	9. calls for the ability to confront, which involves giving emotionally significant information in a way that leads to self-examination rather than self-defense	9. involves communicating to the helpee an undistorted observation of his or her condition in a compassionate manner, and usually centers on discrepancies in the helpee's thinking or actions
4. is one in which kind words are sincere, need for affection is understood, and heartless rejection is never received	4. requires that the pastoral care practitioner be genuine in words, behavior, feelings, and attitudes and accepting of the helpee's feelings, attitudes, and behavior	10. requires the capacity for expressing one's own feelings and thoughts to another	10. provides a give-and-take situation undergirded by compassion, in which both the pastoral-care person and the parishioner are free to share their innermost feelings and concerns
5. calls for a capacity to commit oneself to concrete affiliations and partnerships and to develop the ethical strength to abide by such commitments even though they may call for significant sacrifices and compromises	5. projects a brother/sister relationship based on a commitment on the part of both partners to heal this affiliation despite obstacles that may present themselves	11. if deep, necessarily results in a great deal of stress	11. if effective, can result in stress that can be resolved as a function of the profundity of the relationship
6. involves an empathy with other people and an awareness of their individuality	6. provides the helpee with a sense of the practitioner's efforts to experience his or her private feelings and personal meanings; the ability to communicate this understanding is crucial	12. occurs only in the emotive flow and resonance between two persons	12. is a two-way give-and-take relationship wherein open communication of feelings is essential
		13. is characterized by nonpossessive warmth, unconditional positive regard, and genuineness	13. is a relationship in which both parties can extend a mature love, unconditional acceptance, and genuineness to one another

What kind of person can provide it? What skills must you develop to achieve the relationship you desire? Do you have unfinished business with anyone that may interfere with the development of new relationships? How will you develop and maintain new relationships better than you did in the past?

In these groups, where people feel accepted and respected and are confident that they will not become objects of gossip, the members learn to identify their self-defeating behaviors. They do so by receiving feedback from others who point out to them the "games" they play and who provide support and encouragement during their struggle to learn and implement new behaviors. They gradually replace their self-pity, frequent criticism, and hostility with more effective social behaviors and therefore come to enjoy the hard-won intimacy they gain. They also learn, within these groups, to communicate better with the persons who are the objects of their love and affection.

RELATED TO PASTORAL CARE

Priests and religious and other pastoral ministers have a vested interest in the physical and emotional, as well as spiritual and moral, aspects of the lives they contact. I believe that pastoral encounters are more efficacious in direct proportion to the extent

to which these relationships become "intimate." I am presupposing

- that any encounter involving pastoral care can be therapeutic or healing in nature
- that much of what is referred to as "therapeutic or healing effectiveness" in pastoral work can be attributed to a relationship that involves intimacy
- that the pastoral-care worker who has a capacity for intimacy possesses an attribute that can increase his or her effectiveness as a therapeutic or healing agent

To appreciate the similarity between an intimate relationship and an effective pastoral-care relationship, I invite the reader to examine the facing Table.

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Coping With a Parent's Death

One of the questions frequently presented to our staff at Human Development workshops is, "How long is the normal period of grief following the death of a parent?" To answer it, we often quote Dr. Anthony Pietropinto, a psychiatrist on the staff at St. Vincent's Hospital and Medical Center, New York City. He has written, "The period of acute grief is a highly individualized phenomenon, which depends not only on the quality of the parent-child relationship but on the survivor's previous dependency on the parent, the availability of substitute sources of emotional support, and how many stages of mourning were partially worked through prior to the parent's death."

Dr. Pietropinto, referring specifically to terminal illness cases, says "denial and anger, and even the later stage of depression, may be partially resolved *before* the actual loss." However, when a dying parent manifests excessive denial (i.e., emotional blindness to the reality of his or her medical condition), the result is often a hindrance to the child's ability to accept the impending loss. Dr. Pietropinto

observes, "Bereaved persons who quickly accept the loss with little display of emotion may be subject to longer periods of acute grief, since they are prolonging their denial and delaying necessary grief work."

Three quarters of the physicians who participated in a recent study conducted by the journal *Medical Aspects of Sexuality* expressed the belief that a normal period of acute grief is a year or less. On the basis of their clinical experience, one fifth of the doctors surveyed are convinced that there is a wide range of grieving time and no definite norm.

How can others help people deal with the loss of a close relative? They can (1) encourage the expression of their feelings, (2) reassure them that emotional reactions are normal, (3) encourage them to resume their outside activities, and (4) suggest that they talk with their physician and get treatment for any problem with sleeping, appetite loss, or other physical symptoms that may be associated with the death of the one dear to them.

The Education of a Religious

JOHN J. DONOVAN, C.F.X., M.A., M.Div.

In my extended family, I am one of several who are members of a religious order. In my nuclear family, I was the first to receive a college degree, to travel extensively, and to hold executive-level positions with fancy titles.

I am also the first in the family to have been turned down for jobs by two convenience stores and two all-night self-service gas stations. I had to settle for lesser-paying jobs then, and I felt very fortunate indeed to have been able to substitute for a college kid in a local tourist office in the daytime while working nights on an assembly line making automobile steering wheels. After that, getting a seasonal night-shift job doing meaningless paper work for a government agency seemed like heaven.

Seasons end, though, and I soon became the first in the family to become a statistic as I waited on the biweekly line for unemployment compensation.

Six months have passed since that eighteen-month-long experience, an experience that I consider one of the most searing and significant in my life. I feel as if I've earned five Ph.D.'s in areas as yet unnamed while at the same time been graced with a year-and-a-half-long retreat experience of the "desert" variety.

I suppose we all feel that our personal peak experiences deserve a book or two, and I am no exception. The problem is, however, that the feelings that mine engendered have yet to be sorted out and assimilated. That will take time. To turn those feelings into thoughts to be written down will no doubt take even more time. For now I'll just have to content myself with jotting down a few ideas.

RETURN TO RESPONSIBILITY

It began when I felt called to return to my hometown for family reasons. Discerning about that call was the start of my most recent educational update.

Like many religious, I had spent years away from home and family. Some of those years were even spent overseas. Among other things, I had been using the freedom lent by the vow of celibacy. I had been "loving everybody everywhere" for quite a while and now was being called to the responsible and responsive love of those with whom I had long and deep common roots. This type of love has to be exercised in a specific place at a specific time.

This responsible and particularized loving enhanced my vow of celibacy rather than diminished it because it gave me insights into the demands of the chaste love of my "brothers and sisters in the world." A terminally ill wife still merits a chaste love from her spouse. Her illness is no more an excuse for her husband to love "everybody everywhere" than is having troublesome children a just cause for their abandonment.

Returning to my hometown, of course, meant returning to the diocese in which it is situated. My education continued. There were no houses of my own religious community in the diocese, and the few houses of brothers of other communities were either not geographically close enough or had no room. From a brief experience of my own and from tales told me by confreres, I did not feel that rectory living would be desirable for me.

Along with a car, I had to get an apartment and furniture and finance all of those other things that cost money: security deposit, phone, utilities, etc. It followed, then, that no matter what desires, talents, credentials, or experiences I had, I simply couldn't afford to minister in a work sponsored by the local church or diocese, no matter what needs it had that I could satisfy. At the time, the diocesan stipend for a religious was a little over \$7,000 a year.

A lot can be said about, but not for, the stipend system. Since the figure ordinarily used is arrived at by determining the cost of an individual living in a large group, the system often appears a bit paternalistic inasmuch as the life-style of those having the vow of poverty sometimes seems to be manipulated by those not having the vow. Describing the stipend system as a system based on the concept of "contributed services" does not alter the reality or its effects, one being that a false reading is given of the financial health of many church institutions employing religious.

Of course, the worst aspect of the system is that it often puts religious and lay people into competition with each other to the detriment of both. Unfortunately, it is far from being unheard of that a religious is hired in preference to a lay person for no other reason than that the religious is cheaper. Naturally, this demeans the religious and his or her life-style by reducing the vocation to an economic imperative, while at the same time being unjust to the lay person and making a mockery of the concept of increased lay involvement.

All that aside, suffice it to say that the stipend system, coupled with a need, not desire, to live in a certain manner, forced me to continue my education by seeking a livelihood in the public sector. I became the chief executive officer of a public sector not-for-profit foundation supposedly dedicated to helping a very specific and needy segment of the population. I felt lucky. It was the type of job that I could easily consider a ministry.

LEARNING FROM EXPERIENCE

As it turned out, I could have been luckier. My predecessor had spent his last months embroiled in controversy, left under a cloud, and was involved in lengthy litigation. Things were in turmoil. Not the least of the problems was the board of the foundation. Seldom was the good of the clients mentioned at meetings. The power struggles fueled by the ego trips of dilettantes just didn't allow the time. It got so bad that some board members themselves sued to dissolve their own foundation.

The organization wasn't getting the job done, and I couldn't turn it around. My continued association with the group would more resemble scandal than witness. At the expiration of my contract, I left.

Since then, I have often wondered if I would have had the strength to leave if I had had a wife and chil-

dren depending on me. I know that I have counseled others to always do the ethical thing, but now I can better understand the heroism that I was suggesting to someone with mouths to feed.

Dealing with that board, though, gave me a renewed appreciation for church government—parish councils, diocesan boards, the ruling bodies of religious orders, and the like. They exhibit a minimum of ego and a maximum of motivation. As a result, they produce maximum "bang for the buck." I would have to look long and hard before contributing money to a not-for-profit foundation that wasn't affiliated with some church or other. No, church isn't as badly run as some would have us believe.

During this period, too, I learned to appreciate some civic organizations with which I came into contact in my fund-raising capacity. I often wonder if church groups like the Knights of Columbus and the Holy Name Society could profit by adopting certain aspects of organizations like The Lions, The Rotary, and The Kiwanis.

Be that as it may, my departure from the foundation coincided with economic bad times. Whether it was an expected recession or a surprise depression is a technical fine point about which President Reagan and then Budget Director David Stockman disagreed. For those of us out of a job at the time, it was immaterial. The end result was the same: reading the want ads, sending out résumés, and pounding the pavements.

This was the period of my education during which I was rejected by convenience stores and gas stations. This was the period, too, when I realized that I had had the vow of poverty far longer than I had been poor. Now, I was not only looking for an "off-the-books job" to supplement my unemployment insurance but also felt absolutely forced into taking foolish chances and doing foolish things.

I went without a health plan and thus deferred visits to the doctor, the dentist, and the ophthalmologist. I drove on unsafe tires. Never a gambler, I played the state lottery for the first time in my life, looking for the quick fix. I lost.

My foolishness was being fueled by my realization of the fact that things were getting worse, not better. My television set and typewriter broke. My rent went up. My car needed two, not one, rebuilt engine heads.

When I became aware of the fact that people with dependent spouses and children were on the same unemployment line as I, I got further insights into both my vow of celibacy and their commitment to married chastity. If they could withstand the stress of unemployment, I guess I could too.

The author of *The Canterbury Tales* would have had a field day writing mini-character sketches of the people found on that line: the tattooed pothead punk wearing a tank top, the thin young girl with baby in arms, and the newly poor gentleman in the three-piece suit and Italian slip-ons. I'm unsure as to how I would have been described.

I'm somewhat smug about certain achievements in my life, but I don't think I flaunt them over much. Peculiar things go through your mind while doing the biweekly task of standing in the unemployment line, though. It's called personality disintegration:

Hey, what am I doing here? Don't these idiots know who I am? I've been educated on three continents and can speak two languages! I have three university degrees and two academic certificates! That ass behind the counter couldn't even spell the titles of the jobs I've had, no less do them! Hey, I have a church title! So I'm not a monsignor, but brother is something! What am I doing here?

So much for humility! Here I was brothering instead of being "a brother," and I blew it by bitching to myself about it.

I am unsure whether it is a cause or an effect, but the poor use of the increased time on the hands of the unemployed is a factor in their tendency toward a certain personality disintegration. For a while I stopped my daily routine of yoga, walking, shaving, housework, reading, and writing. For these I substituted smoking and staring off into space. I became an overweight, ill-kempt, nicotine-breathed, unemployed grunter. My waning self-image just got worse faster.

I had to transform time from being a curse into its being a blessing, and I had to do it through a sheer act of will. I had to resume my previous routine, adding to it the daily reading of want ads and the sending out of resumes. Taking time for an occasional round of golf or a movie, as well as walking by the edge of a stream and meditating as I watched the minnows swim, was just as important as my occasionally practicing how to tie a Windsor knot. You don't have to wear a tie on an assembly line, but I wouldn't want to forget how to tie one on the morning of a job interview.

INSIGHTS START COMING

One of the bittersweet graces lent me by my having increased time on my hands was having the opportunity to observe the people in my apartment complex. The complex itself has about 400 units distributed among about thirty two-story buildings, and it has seen better days. In a year or two it could become a spruced-up condominium or cooperative complex, housing the well-employed if not the totally affluent; or, failing that, it could become the last refuge for welfare recipients. The present tenants are just trying to survive.

Since you can't read the want ads unless you have them, one of my first daily chores was to pick up the newspapers at the neighboring delicatessen. Two or three times a week that proved to be a depressing little trip. Some days the sheriff's car was at the complex to serve eviction papers or to supervise an evic-

**I realized
that I had had
the vow of poverty
far longer than
I had been poor**

tion in progress. On other days I would see a local taxi arrive to pick up four women dressed in the uniforms of four different fast-food chains. They had just put their young children on the school bus and were now sharing a cab to work. You see, assuming they do have rent money, the *really* poor don't have cars. From the looks of the lines outside of the public phone booths in the complex, it would appear that they don't have phones either.

Seeing those waitresses leave in the morning to push burgers all day and seeing them again in the evening in the laundry room washing the kids' clothes reminded me of all those other women I encountered on the assembly line and doing those twelve-hour night shifts for the government. It pushed me to ponder about and pray over the present-day plight of marriage and family in general and the single-parent family in particular, and even more especially, the female-headed one-parent family. Among other things, I think that if women were ever to be ordained, we'd need only one priest for every two parishes.

Drunken wife-beaters in the complex were too numerous to explore in depth, except to wonder how much of their behavior could be laid at the feet of psychologically impoverishing unemployment.

Here again, I felt lucky in my own personal poverty. I had a mind that had been trained and thus had the wherewithal to keep myself occupied if not amused. Doing crossword puzzles, writing letters, and watching avocado pits grow is more likely to stave off personality disintegration than watching soaps and athletic events on television all day long while drinking beer.

Seeing one couple in the complex did impress me very much, however. They were elderly, probably in their 80s. They had no car, so I would see them doing all of their food shopping in the nearby, expensive deli when I went to buy the newspapers. They had no phone, so I would see them waiting in line in all

sorts of weather at the public phone booth. They had no washer or drier, so I would see them in the laundry room. Wherever I saw them, though, whether shuffling along or standing in a line, they would be arm-in-arm talking softly to each other. Abiding love . . . amidst the ruins. Beautiful!

SOURCES OF SUPPORT

The examples of that elderly couple and those fast-food workers and a woman I met on the assembly line who used to say in broken English, "Ya gotta do what ya gotta do," helped me through my own tough times by showing me that *their* tough times were tougher.

A lot of people supported me through both example and thoughtfulness: family, friends, and conferees. An occasional phone call or a simple "Hang in there" on a postcard meant a lot. Surprise visitors bearing hot pizza and cheap wine saved the day more than once.

I had the time during this phase of my education to ponder about the concept of support and those who give it. I came to the conclusion that far more of us give freedom to our brothers and sisters than lend them support. Sometimes the freedom is of the "I won't rain on your parade if you won't rain on mine" variety. Other times it's a more healthy freedom, the kind that gives one space to grow. Supporters, though, not only give freedom to grow or to be but also give positive and continuing help in becoming.

Supporters are found in far fewer numbers than are freedom givers. Unfortunately, that's probably human nature. For a while, when I was again tottering on the brink of personality disintegration and feeling sorry for myself, I made a mental list of all those who were giving me freedom without support. The length of the list was depressing.

I snapped out of it when, during a fleeting moment of personal lucidity, I realized the length of the list of the people to whom I myself had graciously bequeathed freedom and denied support. This list was even longer than the first, thus more depressing. I shelved both lists.

Without doubt, the greatest grace of this period of my life was my realization as I was going through it that it was a graced period. That was a first for me. Like most other people, I ordinarily saw God in my life after the fact.

I pray that now I will always realize the grace of the moment at the moment it is given, not after. I knew the moment I encountered the waitresses and

the elderly couple that they were not only people to be observed by me but also graces to be grasped and treasured by me. I would always want to be able to live thus.

MANY QUESTIONS REMAIN

I still have quite a bit to sort out. The fallout from this experience was great. Something tells me that much of the sorting out will center on the vows, the ministry, and the community.

How to recruit and form the religious of the future? Can anyone today take a valid vow of poverty that ennobles need without first having been forced into "hustling for a buck" because of a true lack of "bucks"?

Can anyone today take a valid vow of celibacy to transform loneliness into solitude without first having had at least one particularized personal love in order to plumb one's own depths and to appreciate the depth and obligations of the love relationships of others?

Can anyone today take a valid vow of obedience or engage in communal discernment without first having listened closely to the chaos of the world?

Ministry? Is it more important *to do* meaningful things or *to be* a meaningful person? Henry David Thoreau once said that "The mass of men lead lives of quiet desperation," and perhaps it is the first ministry of the religious to help them transform the desperation into aspiration by sharing that desperation with "the mass" and trying to show the moments of grace in it.

Community? Community is a very difficult concept to pin down. We all belong to so many varying communities simultaneously—family, office, church, team, religious order—that when the term is used, its meaning varies for the user and the listener alike. Something tells me, though, that the Community of Support is the ideal to be desired and would more easily enable us to join with Goethe in saying that "The world is so empty if one only thinks of mountains, cities and rivers. To know someone here and there who thinks and feels with us and who, though distant, is close to us in spirit makes the world for us an inhabited garden."

I could go on and on about the number of things I've learned of late, but pray allow me to exaggerate their importance a bit so that I can close with words boldly borrowed from John: "Yet if they were written about in detail, I doubt there would be room enough in the entire world to hold the books to record them" (Jn 21:25).

Storm Warnings for Catholic Colleges

PAUL C. REINERT, S.J., Ph.D.

There are new species of storms blowing up that can put our Catholic academic houses out of order, storms that were not predictable twenty-five years ago.

The first storm warning, and I must confess that it is something about which I am deeply disturbed, is what seems to me to be a pervasive weakening of a priority commitment to the apostolate of education, specifically of higher education, among the various communities of religious men and women. Some who are concerned that apostolic commitment to Catholic higher education is weakening tend to attribute the cause to the obvious decrease in vocations to the religious life, resulting in smaller and smaller numbers of religious becoming involved in Catholic colleges and universities. But I contend that this is an effect rather than a cause.

We all know that there have been tremendous changes since Vatican II in the approved process by which a young man or woman who has recently entered a religious community first chooses, then prepares himself or herself for, and finally enters into a specific apostolate or ministry. In general, the approved process is one of discernment—a process of prayer, consultation, and evaluation that involves the individual, the religious community, the Superior, and of course, the enlightenment of the Holy Spirit. The process is aimed at discerning and determining the will of God as to the proper decision the young religious should make in respect to the apostolic work for which he or she is to prepare. I have no quarrel with that process; in fact, I applaud it heartily; it is much to be preferred to the old style of rigid assignment to a job through obedience. My problem, however, lies in the fact that this process, although proper and adequate for an individualistic personal apostolate such as a hospital chaplaincy, is utterly inadequate in the case of corporate or institutional apostolates. A religious community is obligated to

much more than individual discernment in respect to providing religious personnel for its chosen corporate or institutional apostolates: the sponsorship of a Catholic college, to be explicit.

PROCESS IS INADEQUATE

That there is need for a personnel program much more sophisticated than just individual discernment would seem to be more obvious after Vatican II than it might have been in earlier decades. Like all religious communities, the congregations of men and women who have traditionally been heavily committed to the apostolate of education—the Dominicans, the Jesuits, the School Sisters of Notre Dame, the Sisters of St. Joseph—have all gone through a long, tedious process of revising their constitutions. Although some have broadened their definition of the educational apostolate, most have reasserted that it is a very important ministry, in fact, a priority apostolate in many cases. For example, let me quote a three-sentence statement from a decree of the 33rd General Congregation of the Society of Jesus.

Of great importance among the ministries of the Society are the educational and intellectual apostolates. Jesuits who work in schools of whatever kind or level or who are engaged in non-formal or popular education can exercise a deep and lasting influence on individuals and on society. When carried out in the light of our mission today, their efforts contribute vitally to the total and integral liberation of the human person leading to participation in the life of God himself.

If a priority statement of this kind is to be taken seriously, it seems to me that those responsible for recruitment and the direction, spiritual formation, and academic preparation of young religious must do everything possible to interest the most capable among them in choosing this type of ministry. An

institutional corporate apostolate such as a Catholic college, sponsored by a religious community, cannot depend solely on the free choice of individual religious to assure that an adequate number of qualified members be available for faculty and administrative positions.

If higher education is a high-priority apostolate for a religious community, this official position should be made clear to young religious aspirants even before admission; every opportunity to educate and interest them in this type of ministry should be seized from their first years in religion. Careful, coordinated planning between formation personnel and school administrators should be organized to project what positions in various academic fields and departments will be open, so that religious trained in specific fields will be in a competitive position for openings and will not find themselves with specialized advanced training and no opportunity for working at their chosen apostolate. For a religious community to sponsor the higher-education apostolate over a long period of time with no positive influence and planning with respect to its personnel beyond the personal discernment process is, in my view, verging on the sin of tempting the Holy Spirit.

YOUNG DRIVEN AWAY

My second great concern as I look at the road ahead for Catholic higher education is a concern that has been voiced more eloquently than I can voice it by Father Theodore Hesburgh, Sister Ann Ida Gannon, and, especially, Monsignor John Tracy Ellis. For a whole cluster of reasons, some pretty obvious, others quite subtle, young Catholic men and women, both lay and religious, are deliberately not choosing an academic career; substantial numbers of them with ample mental capacity are eschewing the option of spending their lives as a teacher, scholar, researcher, or writer. This is true of talented young people in general, and although I cannot prove it statistically, I feel confident that it is even more true of young men and women of great faith, of Christian social consciousness. These are young people who choose vocations and walks of life, not just as jobs to make a living, but as a way of life that will make a difference, a contribution to the good of society, especially to the marginal members of our diversified population. There are whole congeries of motivations that drive young religious and lay people from

seriously committing themselves to the educational apostolate. I will mention only one that I think is prevalent in the thinking of young religious and lay men and women who are highly spiritually motivated.

To their everlasting credit, many younger people are “turned off” by the gross worldly standards and values of our affluent American society. This intense antipathy combines with a genuine, deep compassion for the poor and the marginal, both in this country and in the Third World, to influence them to follow and serve Christ by seeking an immediate personal identification with the poor, to be carried out in some sort of ministry that meets immediate, urgent needs. To them, institutional, corporate apostolates such as education appear to be too ponderous, too slow in producing results, and too inclined to perpetuate and protect current values rather than attack and reform them. These young people do not necessarily deny that an ounce of prevention is worth a pound of cure, but as they look at the social ills of our society, they prefer to work for immediate cures and let someone else work on long-range prevention. They constitute, it seems to me, the spiritual counterpart of our band-aid society, heavily absorbed in stop-gap efforts to heal the wounds of drug addiction, to reduce the devastating stress of worldly ambition, and to cure the consuming desire to possess.

One of the most pressing duties of teachers, pastors, parents, and religious superiors today is to bring young people to a realization that although many of them, both lay and religious, will have to continue to respond generously to the call of Christ and his distressed poor, a substantial number of other young people must respond to his call to work through education, research, writing, and public and political influence to discover and eradicate the causes of poverty, injustice, and man’s inhumanity to man—a longer-range mission that may be even more frustrating than the immediate efforts to plug up the widening holes in the dike. In many ways, human society is in a panic of worldwide proportions. Let us hope and pray that we in Catholic education, especially those of us in religious life, will choose not to join the ranks of the panic-stricken but to rally around a Christ who proposes a more realistic and balanced goal—not instant Christianity, but an evolving Christianity to be fully realized only in eternal life.

"How Am I Doing?"

JAMES TORRENS, S.J.

on a responsible body
the unhealed spot of itch
old mail on a desk corner
slowdown in absorbing
in my off-hours room
the t.v. watches itself
you snap at the telephone
yet it means no harm
all i've been looking into
changes focal length
workday like a Chinese painting
with its imperfection smudge
"how am i doing?"
suggest rephrase question

In one of Flannery O'Connor's stories, a beady-eyed girl asks one of the confident adults, "If you're so smart, why ain't you rich?" The conversation stopper. If you have had all the opportunities, the best of education and companionship and challenges, why, midway in the course of life, does the water seem suddenly to have gone out of the bathtub?

That's not how it's supposed to be—not, at least, according to that wisest of adults, Aristotle. In his *Rhetoric*, Book Two (chapters 12–14), treating the arts of persuasion, Aristotle classifies, or types, the various groups who will undergo persuasion—the young, the elderly, those in their prime. He limits his consideration to males, having absorbed the bias, that is to say, the narrowed perception of what it is to be human, that characterized "society" in ancient Greece. Still, his analysis is thought provoking.

Young men, according to Aristotle, are energetic, passionate, not well controlled, inconstant in their desires, hypersensitive, competitive, and generous.

They trust others readily, because they have not yet often been cheated. . . . They have exalted notions, because they have not yet been humbled by life or learned its necessary limitations. . . . Their lives are regulated more by moral goodness than by calculation. . . . All their mistakes are in the direction of doing things excessively and vehemently. . . . They are shy, accepting the rules of the society in which they have been trained.

The elderly, on the other hand, having made innumerable mistakes, find life on the whole a bad business. They "think" but they never "know," putting a "perhaps" to everything and suspecting evil everywhere. They are temperate, since "they do not feel their passions much." They are self-concerned, tight-fisted (since money is hard to get and harder to keep), utilitarian, and chilled by fears. "They are continually talking about the past, because they enjoy remembering it." Not an attractive picture. Tillie Olsen's story "Tell Me a Riddle" shows us an aging Jewish couple in just those terms, but instead of a caricature proceeds to an account of memorable struggling.

And how about those in their prime? That was the question that drew me to Aristotle in the first place. Ah, they blend control with energy, prudence with generosity, noble aims with practicality. They represent, in short, the perfect mean between extremes. (Yes, one is tempted to say, just ask their wives!) And Aristotle concludes: "The body is in its prime from thirty to thirty-five, the mind about forty-nine." There it is, the model of maturity, the time of ripeness!

Well now, Aristotle, how can your treatment of middle age, which has a certain ring of truth and appears so sensible, especially if one is thirty-seven or thirty-eight, run so counter to life history? Is it not, perhaps, that you view things as a naturalist? This outlook will show you the young creature as vigorous, daring, closely socialized, needing time, of

course, to accumulate experience, and alas, all too soon starting on its downhill course. If you had been older at the time of writing, I doubt you would claim that the old “do not feel their passions much.” If you had not been specially nurtured and encouraged in your education, you might have felt much more uncertainty and self-doubt. And if, reflecting on middle age, you had consulted a few women, they would have told you about diminished esteem, unfair distribution of burdens, deferred objectives, confusion about oneself, to say nothing of infighting within their claustrophobic world, dimming the rosy picture considerably.

LONGFELLOW PROVIDES BALANCE

To speak of that middle period specifically, with its stock of responsibilities, its reliable friends, its proofs of esteem, and its satisfactions—I find myself struck by the side of things that Aristotle glosses over but which comes back to me from one of the old school-room poems, “My Lost Youth,” of Longfellow.

I remember the gleams and glooms that dart
 Across the school-boy's brain;
 The song and the silence in the heart,
 That in part are prophecies and in part
 Are longings wild and vain.

Longfellow ends each stanza with this refrain: “And the thoughts of youth are long, long thoughts.” Precisely. To dream of great enterprises is so much the essence and presupposition of youth, as Erik Erikson has taught, that we draw our very identity from this process, and it points us to all serious accomplishment. The dreams, in that respect, are “prophecies.” Without them we are pitiable. But inevitably, too, since their scope is limitless, they prove “wild and vain.” What seemed to us most important to achieve so often eludes us. Our children turn out “different,” our health falters, opportunity closes off, the world fails to improve, our limitations show themselves, or something even more mysterious happens to temper satisfaction. If only we weren't born with that window on the infinite.

The Fathers of the Church and Fathers of the Desert noticed this discouragement in the monks a long time ago and called it, after Psalm 91, “the noonday devil,” or with Pope Gregory the Great, “the spirit of sadness.” Their most common diagnostic term was *acedia*, a kind of sloth bringing the monk to a standstill. It involved a distaste for his community, a hankering for greener pastures, and a sense of making no progress. It appeared to the authorities, from Cassian through Thomas Aquinas, as a form of excessive self-concern, and thus culpable. Seeing and feeling so much of it ourselves, we are slower to judge the culpability, more conscious of middle-aged dissatisfactions as a suffering, an affliction. Paradoxically this condition is grace-bearing; it recalls us to

our Christian project, giving the form of the Lord's Spirit to our lives precisely at their most problematical. If only our structures did not have to collapse before their reinforcement. I write this from Mexico City a few months after the terrifying earthquake!

HAPPINESS HAS BOUNDS

We know that without some peaks, life, even the most dedicated life, becomes well-nigh impossible. The times of inspiration and dream are crucial. We all need the moment through which Othello passed when, fresh from his marriage to Desdemona, he exclaimed, “If 'twere now to die, 'twere now to be most happy.” But Othello had eventually to come down from this peak, to face his jealousy and gullibility. Virginia Woolf threaded this quotation from *Othello* through her novel *Mrs. Dalloway*, as a theme. Mrs. Dalloway, high at various moments of human encounter, excited about her forthcoming party, is also fighting off depression, just as her author had continually to do. Her happiness had its bounds.

The theme of happiness being dogged by its contrary even as it seeks its proper focus runs insistently and compellingly through Tolstoy's *Anna Karenina*. Tolstoy's novel follows not just the desperately passionate Anna but also the great landowner and truth-seeker Constantin Levin. Levin reflects much of Tolstoy himself, who was embarking on an anxious religious quest at the very time of adding to this text its final section and giving the whole its last revision.

Early in *Anna Karenina*, Levin, about to propose marriage to the teen-aged Kitty, finds himself near her at an ice rink; a superb skater, he thinks to himself, “This is life! This is happiness!” Fool, she will refuse him in her infatuation with the young, shining officer Vronsky. Vronsky instead sweeps off her brother-in-law's married sister, Anna. The affair quickly becomes a tight, if constricting, bond. The passion changes Vronsky from an adventurer to someone who stakes all (and eventually loses), concentrating on “the only one happiness in life for me—love.” Early in their relations, Vronsky arrives one evening to find Anna brooding on the obstacles they face.

“You seem unwell or worried. What were you thinking about?” “Always of the same thing,” she said with a smile. She spoke the truth. Whenever, at whatever moment, she was asked what she was thinking about, she could have answered unhesitatingly that she was thinking of one thing only—her happiness and her unhappiness. (Book II, chapter 22)

Actually, Anna is about to tell Vronsky she is pregnant, but this itself is secondary to her. Unhappiness comes indeed to haunt her—even in her dreams, as a menacing old peasant; and she breaks at the end. When about to commit suicide, to throw herself un-

der the train, she is delayed by her handbag; she has to rid herself of it. Taking it off, she thinks to make the gesture that, as a child, she made when entering the water: "She crossed herself." Tolstoy sees Anna, in other words, not just as self-preoccupied and self-tormenting, but as one of the Russian sufferers.

Levin is a counterbalance, but also a counterpart, to Anna. Despite his love of farm work and his absorption with the lot of the peasants, a shadow hovers over him; he is convinced, as are all about him, that all his happiness depends on marriage. Kitty, meanwhile, recovers slowly from her devastating rejection; her brother-in-law then cleverly brings the two together. The marriage ceremony, in spite of Levin's doubts and scepticism (and an awkward sacramental confession helped along by a sensitive old Orthodox priest), is glowing.

And then? Then the new couple have to battle, and to talk their way, awkwardly through misunderstandings and rifts. Levin's contentment increases, with the birth of a child contributing to it; but so, unaccountably, does his unbelief. Kitty observes the "unhappy state it puts him in," but cannot help. He is driven at times very close to suicide. Then a workman, as they are threshing rye, helps him enormously with his shrewd evaluation of two prosperous peasants known in the country nearby. One, a rich skinflint, "who lives only for himself," prospers. The other's affairs are often precarious because he is lenient with debtors who are in difficulty. The workman comments on the latter, "He lives for his soul, remembers God." That's it, Levin realizes: "To live not for oneself but for God." Pretty basic, one would say. A wonder it took 800 pages to get there!

Yet in life as well as art it takes easily that long to catch on. In truth, what matters is our daily service. As living units of the body of the faithful, limbs but also hearts, we have functions sharply defined—confined necessarily, yet essential to the whole. We belong and we matter. Our satisfaction, the secret of our existence, comes from living as we are called to live before God at a given time, with what love we

can, despite the confusion. This, more than doing well in our own eyes, fulfils our human calling, our recurrent good dream. Naturally, we say to ourselves daily, "OK, I know that's true, but if only . . . !" But we can also answer ourselves: "Oh, please, shut up!"

And this is just the beginning of an answer. The whole of it has to emerge from within the paschal mystery, our identification with Christ in his sufferings, and deep-rooted happiness. This was the extra dimension or even corrective that Dostoevski, in his tormented but profound stories, brought consciously to his great contemporary Tolstoy. In *Crime and Punishment*, for instance, we find suffering almost a value in itself, an excruciating presence before which the others in moments of insight have to bow. Raskolnikov, the young student deluded by a kind of Napoleonic pride, is reminded by the police inspector Porfiry what tremendous force the belief has, among many Russian peasants, that "one must suffer."

We instinctively recoil here. The contemporary mind, daily apprised of new injustices, rejects nothing more indignantly than unnecessary suffering. And yet each life has a necessary suffering inscribed within it, through which our birth takes place. The process of continual conversion means, above all, accepting that. As Raskolnikov struggles with the decision whether or not to confess to the double murder he committed, Sonia, the prostitute, offers him a small cross, which her stepmother in her misery had worn. When finally resolved to own up, he accepts it. In the "Epilogue," when Raskolnikov in Siberia is expiating what he still will not admit to be a crime, sullen and self-absorbed, he finds himself impelled to bow, to break open, one day before Sonia, who has kept stubbornly loyal. Happiness, a new experience for both, comes upon them. The author notes, however, in concluding: "Raskolnikov did not then know that the new life would not be given them for nothing, . . . that it would cost him great striving, great suffering. But that is the beginning of a new story." Yes, at least 800 pages more!

Thoughts on Middle Age and Jonah's Lament

JOHN STAUDENMAIER, S.J., S.T.L.

Jonah preached in these words, "Only forty days more and Nineveh is going to be destroyed." And the people of Nineveh believed in God. . . . And God relented. . . . Jonah was very indignant at this; he fell into a rage. He prayed to the Lord and said: "Ah, Lord, is this not just as I said would happen? That was why I went and fled to Tarshish; I knew that you were a God of tenderness and compassion, slow to anger, rich in graciousness. (Jon 3)

Of all the prophets, if I remember rightly, Jesus compared himself only with Jonah, who was far and away the crankiest of the lot. I like Jonah more and more as I journey deeper into the tangled thickets of my forties. There is something to be said for my younger years when, immersed in the inner journey of self-discovery, I wrestled with my graces and demons and faced the terrible fear that I couldn't make it through. All that now seems so much simpler. But as you live, you engage in love after love even while your attention seems fixed on your own survival. People enter your heart and stay; your taste for beauty matures; places acquire a personal history and remain sacred from then on. Without noticing, your heart's loves have become a crowd.

When you look around and find that you have made some basic peace with yourself—demons and graces and all—you find that your life has grown full. "Commitments," we call them. By the time he stopped near the winter woods, Robert Frost had learned enough to know he loved to watch snow falling in silent trees. Still, there were those promises to keep. It seems that the more I am at home with my own heart, the more people and places can move me. Even the face of a stranger on the street touches chords that would, I realize, echo and reverberate for hours had I the time and the energy to pay attention.

Last winter, some thirty men and women from our Sunday Mass community made a retreat together. On the first night, we were asked to go aside and find an image of ourselves on a journey. It happened that three of us, middle-aged men all, crafted similar images. One said, "People think of me as a gazelle, but I see myself as a hippopotamus: a fat hippopotamus walking through deep mud, carrying a trunk on its back." The second said, "When I visualized myself it seemed that I was walking, and working hard at it, but that I was not moving. Then I realized that I was balancing a large plank on my shoulders and that other people were standing on the plank. All my energy went into supporting the plank so that they could stand." I said, "I see myself as a horse, not a horse running through the fields, but a horse pulling a wagon. The road lies clear before me, mostly loose sand and large stones, hill after hill. Wooden wheels churn and creaking axles groan. Every now and then someone comes along and tosses something else into the wagon." Three middle-aged men: our congruence comforted me that night.

JOY BRINGS GRIEVING

A wise man told me once that if I lived my life well I would grow into poverty without even trying. The more I loved, the more my heart would outrun my body's energies. I would find myself too poor to respond to all who moved me. Well, I feel it these past few years, a too-muchness about life. Every joy carries its inevitable grieving.

Jonah knew. He ran when God invited him to tackle a whole city. "Bring the challenge and vitality and passion of the Word of God to Nineveh." I run too. Off to Tarshish in whatever boat will carry me, hiding from the passion that is too much to live up to. After plenty of bad behavior, Jonah walks in the

heart of Nineveh after all. He gives voice to God's passion there. And it works! The city hears and people change. Some little hope is born in the heart of a civilization as its king commands all to "set aside the violence you have in hand."

But here, at what should be the celebration, Jonah endears himself to me most of all. Off he walks into his own desert to pout. "I knew it," he says. "I knew you would relent. Too damn much mercy! Small comfort for a harried midlife man who perversely longs to sweep the stage of life clean with one violent swing. Had they not repented and found new hope, at least there would be one city less in my life and maybe a little time to put my feet up watching the smoke of ruin drift away. But no. Now I must find an inner place for the gratitude and affection of a messy city, pulsing with life."

The book says that God caused a little shrub to grow, giving Jonah shade from the sun, and that Jonah loved the shrub instantly. God sent a worm the following day to cause the shrub to wither, leaving Jonah shadeless. Bad behavior again, and Jonah, finally, makes his full lament.

"Are you angry about the shrub?" asks God. "I am angry enough to die!" There is something in me, I find, that longs for a tidy ending to the mess of life

and must confront God for being too merciful, for stirring up hope all over again, for reminding us of our beauty and our promise. Sometimes this violent longing embarrasses me, and I pout over tiny things like shrubs.

How does God answer? "You are angry about a shrub that you did not plant or tend and that died within a day. And should I not grieve over an entire city facing death, with thousands of people who do not even know their right hand from their left, not to mention all the beasts and cattle?"

There the story ends, God's question ringing off into the silence. That same mercy in which I now live, mercy that rescued me from my demons when I hung there, desperate for hope, confronts me with blunt affection. "We are all in this together." And the wonder of it is that, bad behavior and all, God and I can meet. I find myself less and less an isolated individual and more and more woven into the human fabric. Without the loves, no commitments; without the commitments, no lament; without the lament, no shrub; without the shrub and its inevitable passing, no confrontation with God; without the confrontation, no celebration of the terrible mercy.

I have it in mind that Jonah walked back to town smiling.

Qualities That Protect Health Amid Stress

Do you want to know whether you are likely to become physically ill in times of intense or prolonged stress? If you have what behavioral scientists are starting to call a "hardy" personality, you have a better chance of not becoming ill under such circumstances. Health scientists at the National Heart, Lung and Blood Institute in Bethesda, Maryland, report that "three Cs" preserve good health even amid enormous stress.

The first C is *challenge*. The people who cope with stress best are those who regard change as a challenge, not a threat. They try to adjust and make the most of any opportunities created by change rather than yearn for a golden past.

The second C is *commitment*. Whatever these persons are doing, they engage themselves in it "heart and soul."

They are fully involved in life and feel that what they are doing authentically expresses who they are.

The third C is *control*. People who are "stress defectors" have a sense of power over what is happening in their lives. In the words of psychologist Wayne Dwyer, they "pull their own strings," taking the initiative rather than awaiting good luck or the actions of others.

Psychologist Suzanne Kobasa, at City University of New York, studied 800 lawyers and business persons and found that when faced with comparable life stress, the "high C" copers show fewer ill-health effects than their "low C" colleagues. She observed, "Life stress significantly predicts damage to health. But hardiness was far more significant in predicting who would get ill or stay well."

Unwrapping Your Gifts

WILLIAM BURKERT, S.T., M.A., LOUGHLAN SOFIELD, S.T., M.A.

An age-old way of expressing care and admiration is through the presentation of a gift. The ideal gift is one that, once unwrapped, draws lasting appreciation and continually expresses itself in new and useful ways. God's ultimate gift, next to his Son, is the human being who, ideally, grows in appreciation of self and continually gives of self generously. The discovery of one's giftedness is the essential response to God's call within each and every human being.

This concept of gift as vocation was presented in a challenging editorial by James J. Gill in the Fall 1983 issue of *HUMAN DEVELOPMENT*:

Who will dispel their [lay persons, priests, and religious] darkness of vision, to enable them to see the point on our planet where the gifts God has given them can best be put to use? Perhaps it is time for us to expand both our narrow understanding of the spiritual term "vocation" and our constricted view of the world, and then to start to help *everyone* find the place and role for which they were created and for which all their gifts were bestowed.

Father Gill clearly articulated a three-fold challenge to the People of God: to expand our limited understanding of vocation so that it embraces *all* the baptized; to move from rhetoric to action and make this theological principle a present reality; and to assist others to perceive their God-given gifts and find the best way of using them for the sake of the church's mission.

This article is one response to those challenges. It will describe a simple process for "unwrapping" or becoming aware of gifts, a process used by the Ministries Center for the Laity in Brooklyn, New York, and the Missionary Servant Center for Collaborative Ministry in New Orleans, Louisiana.

The process is built on the conviction that an ex-

panded understanding of giftedness will assist individuals and groups to make better decisions about ministry choices. We have learned three things from putting the process into practice.

First, exciting things occur when the discernment of one's gifts becomes the primary basis for choice within a vocation. Most important, the process can enable individuals to understand more clearly where the Lord is calling them to minister.

Second, this discernment helps persons to become more realistic in appraising and accepting their gifts, limits, and inadequacies. This accurate appraisal assists them in defining their call. They learn how to decline ministries for which they are not truly gifted, thereby reducing potential frustration for themselves and the Christian community. The appraisal also leads people through a more formal and, it is hoped, objective process for perceiving their specific gifts.

Third, the onset of team ministry may encourage the practice of basing roles on giftedness rather than predetermined functions, by which more effective collaboration will result. This allows the team to use the various gifts of its members. Two examples may help clarify this. We recently received a request for two members of our staff to conduct a workshop. In the past, a team was usually made up of a male/female or lay/religious combination. Instead, we picked those with the gifts for this particular workshop and chose a team composed of two men, a brother and a priest. As a second example, a male/female team conducting a parish renewal decided that to be a team, each had to duplicate what the other did. In reality, one had the gift for preaching and the other for facilitating parish discussions. By their not dividing the tasks according to their particular areas of strength, the renewal was less effective than it could have been.

The model we offer is simple, yet has proven extremely successful with a variety of groups. We use it with parish councils, large groups of parishioners, religious congregations, diocesan and parish staffs, and ministry teams. The goal is to help each Christian come to a clearer understanding of the diversity of gifts God has given for ministry.

Our model has five components: identification of obstacles to discovering one's gifts; some basic beliefs about giftedness; three areas of giftedness; a scripture reflection and individual gift-discerning process; and a communal reflection and gift-discernment process. The first three are aimed at creating a supportive environment. The fourth and fifth components deal with actual gift discernment by group members. The time needed for the entire process is approximately two hours. Furthermore, it can be adapted to serve as the focus of a retreat, a day of recollection, or a regular meeting of any group.

IDENTIFYING THE OBSTACLES

The Christian community is continually being challenged to respond in varied and creative ways to the evolving needs of our complex world. We are being called to address the arms race, human rights, apartheid, and other social justice issues. The gifts of each and every member of Christ's body are being called forth. Yet there is resistance within many persons to discovering and taking responsibility for their gifts.

Our first step in assisting people to identify their gifts is to help them become aware of the obstacles that are blocking them from acknowledging and developing their gifts. We see five common reasons for avoiding an appreciation of one's giftedness.

The first is "false humility." Many of us have been brainwashed into avoiding praise of our good qualities and abilities. Thus, many deny their gifts. This false humility prevents us from recognizing the goodness of God who placed those gifts within us. Humility is truth. All persons, beginning in childhood, should be taught to understand that God has blessed them in unique ways and taught to praise and thank him for his goodness.

The second obstacle is that we believe a gift needs to be spectacular and unique. With such an expectation, we often overlook "ordinary gifts" (e.g., listening, evoking laughter and mirth, making people feel welcome or at ease). While looking for the sparkle and pizzazz of spectacular talents, we ignore our simple gifts that enrich human life.

We recall one man who claimed he had no gifts. Others in his community helped to make him aware of the fact that he lifted the spirit of individuals or groups through his sincere, positive, and optimistic outlook. This was so much a part of him that he failed to see it as a gift.

The third obstacle to recognizing our personal talents is assuming that if one has a specific gift, every-

one else must have it too. If a person is a good public reader, then everyone else must be a good reader as well; so why worry about owning, using, and developing what everyone else has?

An elderly woman told us she had no gifts. The group members were surprised that she did not recognize that she listened to people in a way that made them feel they were heard, cared for, and understood. Her reply was, "Anyone can do that." The group assured her that if everyone possessed the gift for listening, people would not need to call her when they were hurting, confused, or lonely. She was the one they called, however, certain that they would be heard and that they could speak confidentially. Finally, with the help of the members of the group, the woman became aware that her gift was not one that everyone else possessed.

Envy of other people's gifts is the fourth block to seeing one's own giftedness. More time is spent wanting what others have than in appreciating and using the gifts that one has received. Energy that could be used to discover and develop one's talents is wasted in vain covetousness. Further, the resulting depression demoralizes and distracts us from enjoying and using our own capabilities.

The final deterrent is rooted in the many fears that surface when we are challenged to discover our giftedness. The principal one is that if we acknowledge certain gifts, someone will challenge us to use them. Another fear is of becoming overcommitted and overwhelmed. But, in fact, identifying gifts may produce less involvement, not more. Choosing ministries on the basis of giftedness often means redirecting one's energies and knowing when to say no.

BELIEFS ABOUT SELF

The second component of our process is a presentation of eight basic beliefs we have about gifts.

Our first belief is that every Christian—indeed, every human being—has been enriched by God's Spirit. Most people readily agree, but there is a need to probe more deeply into the attitudes related to this belief. When challenged, most individuals begin to realize that they have unconsciously labeled a large number of people as being "not gifted."

Our second conviction is that all gifts are necessary for the building of God's kingdom. They are not simply given to make the individual feel good. It is the mission of the Christian community to celebrate God's presence—the coming of the Kingdom. The Kingdom is where God's will is lived out.

The realization that each of us has gifts to share for the building of the Kingdom leads us to the third belief: each person is responsible for developing his or her own talents. The New Testament parable of the king dispensing the talents showed that one who merely buries the talent and does not develop it is both condemned in harsh language ("You worthless, lazy lout") and punished severely (Matthew 25:26).

More time is spent wanting what others have than in appreciating and using the gifts that one has received

The responsibility for the development of gifts rests clearly with the gifted. One male religious admitted to his group that before discovering this responsibility he would wait, expecting his superiors to notice where he would best be used. After the gift discernment process, he took upon himself the responsibility of requesting a transfer geared toward a better use of talents.

Our fourth belief is that one's life will be meaningful and connected to others only when gifts are used for the advancement of the Kingdom. We find that the reason so many people's lives are empty and meaningless is that they have not yet begun to use their God-given gifts.

A fifth belief of ours is that people are unable to discover their gifts alone. People who know us must be present to point out our gifts so that we can identify and then develop them for service. Alone, we can discover only a fraction of our total giftedness. With the help of others, we can begin to unwrap the many layers of qualities and abilities that exist within each of us—layers that otherwise would remain obscure.

Gifts change. That is our sixth belief. This is perhaps the one most easily forgotten. A person may at one point in life be an outstanding teacher. With the passage of time and new life experiences, however, that gift may be replaced by another. When people fail to acknowledge change, they often remain in ministries long beyond the time that they are able to be effective or happy in them. The challenge is to be open to new gifts that God chooses to bestow.

As children, we view our heroes and heroines as autonomous, omnipotent supermen and superwomen. Somehow, this attitude affects our way of regarding giftedness. Our seventh belief is that no one person possesses all gifts. Although some try hard to be "all things to all people," they are ineffective in ministry and often prevent others from using their own gifts. Likewise, picturing leaders as

endowed with all-encompassing gifts leads to disappointment and exaggerated criticism of them when they fail to live up to our expectations. Even the gifts they do possess are likely to be slighted.

Our final belief is that all the gifts necessary for advancing the Kingdom are present within the Christian community. It would be a cruel hoax on Christ's part to challenge us to go forth, use our gifts, and make disciples of everyone without providing us with the necessary resources. This belief challenges us to search continually within our midst for those gifts that will meet the needs of the community. It invites us to be more diligent in our quest for the gifts people possess that have been overlooked in the past.

Discovering gifts is not an option but an obligation and privilege that flows from our commitment as baptized Christian people. With a sense of this responsibility, we proceed with the activity of gift discerning. To help people discover their gifts, we suggest the following areas for special consideration.

FACETS OF GIFTEDNESS

One thing often overlooked by Christians involved in the process of gift discernment is the importance of recalling their experiences of God. If gifts are given to be shared with others, then those experiences—contemplative moments, intuitions of Being, spiritual high points, or whatever you might call them—must be reflected on, put into words, and shared with others so that the faith of the community can be enlivened.

A second often-overlooked reality includes those unique and special interests people have that make them feel very alive and relaxed. Asking individuals to reflect on the activities that bring satisfaction to them often provokes insights into gifts they can share with others.

An interesting corollary is that a discovery of one's uniqueness can be furthered by employing "reverse psychology." Often, that which brings criticism upon us is an aspect of our giftedness. We do well to give consideration to what people say about our personality and behavior, to not ignore what they are telling us. Their comments may help us to see what our hidden strengths or other resources are.

A third area that needs to be mined for "giftedness" is people's life experiences, especially those that have traumatized their spirit. We ask the participants in our process to recall some of the crises or tragedies through which they have struggled while remaining faithful to their belief in a loving God. Through suffering, we find, people often develop an ability to empathize with others who are experiencing similar trauma. Such empathy is a gift of priceless worth.

By briefly discussing these three issues and inviting participants to see if they can relate to any of them, we move into a position in which we can help them spiritually reflect on their giftedness.

SCRIPTURE, THEN GROUPS

At this point in our process we suggest that the participants select one of the following Scripture passages and spend some time being challenged by God's Word: Ex 34:4, 36:7; Rom 12:1-8; I Cor 12:4-11, 12-26; Matt 25:14-30, 31-46; Eph 3:14-21, 4:1-16; and Jn 6:5-15. During this reflection time we ask each person to write a list of his or her gifts. A period of twenty minutes is usually sufficient.

Next we divide the participants into groups of four to six people. (We make an exception to this number when we are helping a natural working group, such as a staff or ministry team. We recommend that such persons form a single group, regardless of its size.) An important condition is that the people in each group know each other. There are, of course, varying degrees of familiarity among participants. Close associates or spouses are always encouraged to be in the same group.

We then use the following procedure. One person is asked to read his or her list of gifts to the group and then remain silent as the other members in turn offer a response. They are instructed to respond to the person's list of gifts in any or all of three ways:

1. by *affirming*: mentioning those gifts (on the list just read) that the responder has noted in that person and giving concrete examples of occasions when they were experienced
2. by *challenging*: pointing out gifts (on the list) that the responder believes the person does not possess and giving concrete examples to clarify the point—then identifying another gift so as not to end on a negative note
3. by *adding*: designating other gifts not mentioned on the list but that the responder has noted, once again giving concrete examples of occasions on which these gifts were experienced.

Each member speaks directly to the person who offered the list of gifts. The pronouns "you" and "your" are used. After all of the members have responded, the person who gave the list and listened quietly to the others' comments is asked to reply by repeating to the group the gifts he or she heard them affirm, challenge, or add. If any gifts have been missed in this recap, the members of the group should remind the person of them.

The procedure is repeated until all members of the group have had the opportunity to present their list of gifts, to listen, and then repeat what they have

heard in response from the others. Before forming again a single large group, the small groups are encouraged to share some prayerful response to God for the giftedness that was made manifest.

PROCESSING THE EXPERIENCE

The experience of affirming one's own giftedness is often a profound and deeply spiritual event in the life of the participant. Consequently, the facilitator finally asks the group to reflect on the experience itself. Questions for this processing usually include the following: What were your feelings as you either received or gave feedback on giftedness? What did you learn from "exchanging gifts" in this manner? What implications are there in affirming, challenging, or adding gifts to a person's identity? How can participants use this process with their family, their organizations, their staffs, or in any other grouping of people who know each other?

CONTEXT IS LARGER

We have offered a method for having a group of people help one another discern giftedness. This is only one small segment of a process needed to enable a community of Christians to take seriously Christ's exhortation to go forward and baptize, making disciples of all nations. But this is a most important aspect of that larger task—an opportunity for individuals to discover the unique and beautiful ways God has enriched them, not just for themselves but so that they can contribute to the building of the Kingdom. This is a very positive exercise that leaves people affirmed and aware of their unity with others.

Gift discernment is only one step. It needs to be linked to a further process of matching an individual's gifts with needs within the community. The total community is responsible for calling forth all gifts, supporting them, and asking for their use *with accountability* in the ongoing mission of the church. The ultimate goal of a gift-discernment process is to prepare people to hear and accept their call to ministry.

Feedback is critical to the process we have described. It is also important to *us*. When groups make use of this method just described, we request that they share with us their experience, especially any creative ways they have adapted it to their special needs. We believe that all of us can continue to grow by thus discerning and by adding our gifts to each other's.

BOOK REVIEWS

The Courage To Be Chaste, by Benedict J. Groeschel, O.F.M. Cap. New York: Paulist Press, 1985. 114 pp. \$3.95.

Between the Sexes: Foundations for a Christian Ethic of Sexuality, by Lisa Sowle Cahill. New York: Paulist Press, 1985. 166 pp. \$7.95.

Caring for Marriage, by Denise Lardner Carmody. New York: Paulist Press, 1985. 182 pp. \$7.95.

Father Groeschel, Director of the Office for Spiritual Development of the Archdiocese of New York, has written a "practical guide for those Christians attempting to lead a chaste single life."

Meant for all singles, lay or religious, of whatever sex or orientation, the book is brief, lively, no-nonsense, and refreshingly energized and seasoned with good humor. One of his proposed alternate titles, "Chastity with Pizzazz," is an apt description of the book and the approach it advocates.

The work has two parts. The first deals with the challenge of a chaste life in today's world and the place of sexuality in such a life. The second section treats some specific problems (and other emotions that can get tangled with sexuality), offers suggestions, and concludes with a program aimed at integrating chastity into the whole of one's spirituality.

The author skillfully enlists the coping mechanism of humor; for example, he offers a way of dealing with temptation. "Do something else . . . step out of the present scene as dramatically as you can. Call a friend, go to the movies, get involved with someone else's problems. Calling the police or throwing a pie at someone may be a bit much, but some activity that breaks the pattern of your present situation is called for. It's amazing how few people are tempted to sin during a fire alarm." But he also writes with understanding and empathy about the mystery and loneliness that are involved in chastity and with

compassion for the guilt and self-hatred that can be involved in compulsive sexual behavior.

There is an excellent appendix of suggested readings. The book will be useful to many different people; its low price makes it a special bargain.

Lisa Sowle Cahill is an Associate Professor of Theology at Boston College. Her new book *Between the Sexes*, based on her 1983 Earl Lectures at the Pacific School of Religion, is a journey of exploration through the Bible, Aquinas, Luther, and more briefly, contemporary writers on the "rights and wrongs" of relationships between men and women and the task of formulating (or reformulating) a Christian ethic. She is articulate, scholarly, incisive, fearless, and fair. Not all will agree with her conclusions, but in reading this book one cannot but grow in ability to evaluate stereotypes more critically and to understand contemporary movements in relationships between men and women more fully. The book is a splendid survey of an important subject and an excellent example of a brilliant, well-disciplined mind at work. There are chapter notes, a bibliography, and an index.

Caring for Marriage, by Denise Lardner Carmody, is a new book by another gifted woman writer, Chairperson of the Department of Religion at Tulsa University in Oklahoma. Building with the current feminist focus on caring (Gilligan and others) and Monika Hellwig's magnificent insight into Jesus in *The Compassion of God*, Dr. Carmody applies her insights in thoughtful studies on the major areas of life: marriage, work, parenting, and ministry in the church. Though the book is specifically written as a study of marriage, it has a much broader applicability. The chapter on marriage can be read profitably by anyone concerned with community living; the chapter on work by anyone involved in daily chores; the chapter on parenting by anyone involved in teaching or caring ministries; and the chapter on ministry by anyone not irrevocably dedicated to a life of solitary self-centeredness. The book has a list of useful references and a bibliography.

—Jon J. O'Brien, S.J., D.O.

AIDS: A Catholic Call for Compassion, by Eileen P. Flynn. Kansas City, MO: Sheed and Ward, 1985. 99 pp. \$4.95.

Not within our lifetime has a disease of such devastating fury come so suddenly into our environment. From the first few acquired immunodeficiency syndrome (AIDS) cases cautiously described five years ago, the case rate—and the mortality rate—

have increased with such rapidity that before the end of the decade the death total may equal that of the whole American experience in Vietnam. Whereas the disease in the United States is primarily concentrated in two high-risk groups (homosexuals and intravenous street drug users) in the larger East and West Coast cities, there are numbers of cases in other groups, including (perhaps most heartbreakingly) children. Cases have been reported in all 50 states, in most foreign countries that have reliable health statistics, and in epidemic proportions in central Africa. The disease has profoundly affected the training of younger physicians in major cities (*New England Journal of Medicine*, January 16, 1986) and also the chaplains, social workers, and other care givers in those locales. Few of us have not had victims enter our professional or personal lives.

Eileen P. Flynn, Ph.D., a member of the faculty at St. Peter's College in Jersey City, has written a brief overview of the disease. Concentrating on the American homosexual patient population, she brings us a report on the impact of the disease on its victims and care givers as well as on the general public. Her aim, as her title sets forth, is to facilitate a careful and compassionate Catholic response to it.

Dr. Flynn is well qualified for her task. Her degree in moral theology from Fordham University in New York is evidence of her learning and scholarly abilities; her marriage and parenting of four children enable her to empathize with the child victims and with the parents of all real or potential victims. Her writing is evidence of her Christian faith and concern.

The book was written and published in a hurry.

The resultant volume bears evidence of the haste, yet the haste seems justified as an urgent alert for a Catholic response to a new and grave problem. It will be easy enough for us to get, from our secular media, updated information on disease statistics and on the efforts and progress of medical research to control and cure the disease. What we need is something that will help us put the new challenge in the context of our Catholic tradition. The author has tried to do this.

Until some cure or palliative is discovered, people are going to be very sick and will be dying, and in the words of Willy Loman's wife, "attention must be paid." I believe the author is correct in identifying the disease as a special opportunity for those who want to be of service to the suffering Christ.

Her presentation of the traditional Catholic moral theology on homosexuality is fair, and she does not hesitate to identify it as "the official position." She gives necessarily brief summaries of the alternative moral theologies that have been proposed (with considerable controversy) in recent decades. One should be aware of the moral theological disputes involved: they are not unimportant. Yet in dealing with the present crisis, I suggest that they might be bracketed and that we prescind from disputes in directing our resources and efforts to the more immediate task of comforting the afflicted and the dying. It is a dreadful and devastating disease; the victims need all the compassion and skills we can summon. Matthew 25:35, 36 is being concretized in a wholly new way in the 1980s.

—Jon J. O'Brien, S.J., D.O.

For Your Questions About Nutrition

If you find yourself wondering how much cholesterol was in your bacon and eggs this morning, how much fiber is required to avoid cancer of the colon, or what foods contain iodine or calcium, you can call, toll-free, a new nutrition hot line. It operates from 9 A.M. to 9 P.M. Eastern Standard Time and is reached by dialing (800) 222-MEAL. In the Washington, D.C., area, call (703) 471-6170, between 9 A.M. and 6 P.M.

Although funding for the hot line comes from the manufacturers of a high-fiber, low-calorie food product, callers need not worry about hearing a salespitch or getting biased nutritional information. *USA Today* asked a number of reputable nutritionists to call the hot line anonymously to pose questions. The consensus was solid: nutritional information came from a qualified professional named Myrtle Gallow.

Human Development: A Worldwide Effort

During the past several years, staff members of the Jesuit Educational Center for Human Development have provided workshops, courses, and programs, along with professional consultations, throughout the world. These presentations have been offered for religious leaders, spiritual directors, formation personnel, pastoral counselors, clergy, religious, and laity. Our staff welcomes invitations to travel, especially to Third World areas, as well as to other regions where topics and issues of the type featured in HUMAN DEVELOPMENT can be profitably discussed. Some of the locations where we have already conducted programs are indicated on this map of the world.



ALABAMA
1 Montgomery

ALASKA
2 Anchorage

CALIFORNIA
3 Los Angeles
4 Oakland
5 San Diego
6 San Francisco

COLORADO
7 Denver

DELAWARE
8 Wilmington

FLORIDA
9 West Palm Beach

GEORGIA
10 Atlanta

HAWAII
11 Honolulu

ILLINOIS
12 Chicago
13 Moline

IOWA
14 Sioux City

LOUISIANA
15 New Orleans

MASSACHUSETTS
16 Boston
17 Worcester

MICHIGAN
18 East Lansing

MISSOURI
19 St. Louis

MONTANA
20 Billings

NEW MEXICO
21 Santa Fe

NEW YORK
22 New York

OHIO
23 Cincinnati

OREGON
24 Portland

PENNSYLVANIA
25 Carlisle
26 Wernersville

TEXAS
27 Dallas
28 Houston
29 Manchester

VERMONT
29 Manchester

WASHINGTON
31 Spokane

WISCONSIN
32 Milwaukee

BAHAMAS
33 Nassau

CANADA
34 Halifax
35 Montreal
36 Winnipeg

AUSTRALIA
37 Melbourne
38 Perth
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CHINA
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41 London

FRANCE
42 Grande Chartreuse

GERMANY
43 Ramstein
44 Wiesbaden

GUYANA
45 Georgetown

HONG KONG
46 Hong Kong

INDIA
47 Bombay
48 New Delhi
49 Ranchi

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ITALY
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54 Okinawa

KENYA
55 Mombasa
56 Nairobi

KOREA
57 Kunsan
58 Seoul

MEXICO
59 Acapulco

PERU
60 Lima

PHILIPPINES
61 Manila
62 Clark Field

TAIWAN
63 Taipei
64 Tachung

THAILAND
65 Bangkok

ZIMBABWE
66 Harare

Writing for Human Development

The principal intention of our Editorial Staff and Board in publishing HUMAN DEVELOPMENT is to be of help to people involved in the work of fostering the growth of others. This growth, which is as important for the well-being of society as it is for that of individuals, cannot be achieved apart from beneficial interaction between persons; nor can it be accomplished without the grace of the Creator who wants us all to live our lives as maturely as possible, and who is glorified by our doing so. The articles we publish are written to contribute to the promotion of such constructive interaction among persons, and between them and God.

The intellectual, emotional, spiritual, moral, physical, sexual, and cultural aspects of human development are all of deep concern to us. It is our hope that writers who desire to contribute to the ministry this journal represents will feel encouraged to deal with any of these areas of growth, keeping in mind the fact that our readers include church leaders, pastoral ministers, educators, religious superiors, spiritual directors, athletic coaches, religious formation personnel, campus ministers, missionaries, people performing healing ministries, parents, women and men engaged in lay ministry, and other people of various religious denominations who have in their care persons of all ages whom they want to help develop to the fullest degree of maturity, happiness, and human effectiveness.

We want the articles we publish to be of interest to as many of these readers as possible. We want the content of the articles to shed theoretical light on the various aspects of human development; we also desire to provide as many how-to articles as we can, in which the authors describe for our readers what they have learned from both their successful and their unsuccessful attempts to nourish the growth of others. We are especially interested in presenting articles that discuss the ways that development-related issues and problems are handled and ministries are performed in diverse cultural settings around the world. We want to receive reviews of books and films; reports on research, workshops, symposia, and courses; interviews; and letters to our editor.

In brief, we publish HUMAN DEVELOPMENT so that people wishing to become fully alive and to help others do the same can benefit from the knowledge and experience of writers at home in the fields of psychology, medicine, psychiatry, sociology, spirituality, organizational development, etc., who realize the importance of sharing their expertise with appreciative readers in 140 different countries, and who are generous enough to take the time to put their ideas on paper so that human beings can become what we are created to be: persons being made whole in the image and likeness of God.

Linda D. Amadeo, R.N., M.S.
Senior Editor